THE RURAL COMMUNITY AND THE SCHOOL

THE MESSAGE OF NEGRO AND OTHER AMERICAN SCHOOLS FOR INDIA

BY
G. S. KRISHNAYYA
M. A. (MADRAS), PhD. (COLUMBIA)

Association Press
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1932

G. S. KRISHNAYYA

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WITH A
FOREWORD
BY
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FOREWORD

IT is a melancholy fact that the greater the development of the means of communication, politics, and all the other blessings of modern life, the greater, if possible, is the neglect of the country-side. The village is still hard to approach; the villager is slow-witted and behind the times; and so, forgetting that he and his works are the foundation of the whole country, we tell him frankly that we cannot be bothered to visit and study him in his native home, and that if he wants us he must come to the towns and find us. Yet never had the village more need of our help, and never had we more help to give it. On the one hand the whole economy of village life has been upset by causes beyond its knowledge and control, and the villager has been involved in a network of difficulties and problems which he has neither the means, nor (worse still) the desire to solve; while on the other hand modern research and experiment has put in our hands the knowledge and the methods by which the villager can not only be put on the road, but taught to travel along it on his own feet, towards a health, happiness, and prosperity he has never yet known.

Most people will agree that at present the village is going from bad to worse, and that most of the institutions, principles, and methods, which the villager has developed through the ages for his protection and improvement, have either disappeared or are out-of-date and do him more harm than good. Meanwhile his environment is changing nowadays at far too fast a rate for him to adapt himself to it in his slow traditional manner; population is increasing with

disastrous rapidity, and the future looks far from bright.

Yet there is no problem facing the Indian village which does not also face the village community of some other country in the world, and has not there been successfully tackled and solved; and Dr. Stephen Krishnayya has done his country a signal service by making available in this extremely interesting book the results of his very thorough study of three important institutions developed in America to meet conditions essentially similar to those prevailing in most of the villages of India.

There is so much to be done in the Indian village, and so much of it is so simple, costs so little, and will make such an immense difference to the health, happiness, and prosperity of the villagers, that one is lost in amazement that it has not all been done years ago. When one sees the village festering in wholly unnecessary squalor, disease, discomfort, debt and poverty, one is apt to be impatient. Everybody knows that by a very simple system of 'pitting' for the refuse of all kinds, the crops will be increased and sickness reduced in a manner undreamt of by the villager; and yet he goes on fouling the ground in and round his village, and is content to see his precious manure scattered and wasted by wind and rain so that instead of fertilizing his fields it poisons himself, his family and his cattle! Everybody knows too that the woman is more important than the man in village economy, and that till the girls are educated there will be no comfort, happiness, or thrift in the homes, and no mitigation of the evils of drink, wasteful display, quarrelling and litigation which are the natural results of ignorant wives and uncomfortable homes. Everybody knows this; and yet the villager will not bother to send his daughters to school. Everybody knows

also that little girls can best be taught together with their little brothers, and that mixed schools with mixed teachers are the cheapest, most efficient, and in every way the best for little village children. Everybody knows that prejudice and custom form the sole and only objection to this kind of school, and that there is no other practical way of bringing the school to the village girls; and yet the village still clamours and is encouraged to clamour for the expense and inefficiency of separate schools for boys and girls. Once more, everybody knows that, in a dull village, games are the best antidote to idleness, drink, and quarrelling; and yet how rarely do we find them organized in our villages! Vaccination will eliminate smallpox; but the villager often actually pays the vaccinator to spare his children! Drink, jewellery, litigation and expensive social ceremonies spell debt and ruin; but there is little enough sign of their abatement. The value of co-operative banks, and of *panchayats*, is common knowledge; for who does not know how the villager by his ignorance and out-of-date methods squanders most of his resources, whether they are cash, manure, health, land, time or labour? Yes, "everybody knows" these simple truths; but "everybody" rarely includes the all-important villager himself, and never of course includes his still more all-important wife! But there is worse to tell. Even where the villager knows, he rarely acts. He is bound by custom, he lacks initiative, and his village is without any organization or authority to provide the driving force and the co-ordination required to raise it from the slough of stagnation into which it has fallen.

Here then is our problem:—to find knowledge, cohesion, and initiative to enable the villager to put his home and farm to rights. Knowledge can be partially provided by village newspapers and wireless

broadcasting, and both these aids are essential to the success of any scheme of rural reconstruction. But the 'paper' word and the 'tin' word alone are not enough. It is the face-to-face, heart-to-heart talk and the personal touch alone that will stir the villager to action. Where can we find this motive agent? In England we have the parson, the squire, and the doctor, and (almost more important still), their wives and daughters, all reinforcing and reinforced by the parish council. We can replace the parish council by the co-operative society and the *panchayat*; but we still lack the prime mover.

Can the village school rise to this great and urgent occasion? The answer must be "Yes"; otherwise the village is for ever doomed. As far as principles are concerned, there can surely be no objection, as the first object of education is to raise and improve the lives of the people; unless therefore rural education can be certain of doing this, it is a mere luxury and quite out of place in a country as poor as India. The practicability of such a rôle for rural education is proved by this book, which shows how the needs of the village have been most successfully met by three institutions in the United States of America, and suggests how they can be used to inspire similar results in India. True, the Penn, Berry, and Tuskegee Schools are unique even in prosperous and progressive America, and took long years to develop; but India is already feeling its way towards the emancipation of education from its tradition of academic aloofness from the practical affairs of mankind, as Gakkhar and Moga—to mention only two familiar names—are welcome evidence. Until yesterday, it was considered almost indecent that education should soil its hands with utilitarian subjects; and to suggest that Hygiene might be as important a subject

for the school-room as History was rank blasphemy. But in the Punjab, at least, a new spirit is abroad, and Dr. Krishnayya's valuable studies in America come just at the right moment to help and encourage all those who are trying to give this new orientation to our village schools.

"Learn to lift, not to lean", must now be the motto of the village school. The making of better farms and better homes, the rules of health, the dignity of labour, and the duty of service must be taught and practised, and the pupils be inspired to stay and lead their village to better things, instead of either bolting off to the towns as soon as they have got all they can out of the village school, or making their schooling an excuse for loafing about the village and refusing to put their hands to their ancestral occupation. What is the use of history or geography to a boy who is at any moment liable to lose health, sight or life owing to his ignorance of the A B C of hygiene? What is the use of Arithmetic if it does not teach the farmer to husband his resources and to fight the demon of waste that is keeping his village poor? What is the use of giving ideas of better things to the boy, when his future mate is not taught to make the home bright and comfortable? What is the use of learning anything at all when there is no means of continuing, developing and putting it into practice in the village when the boy has grown up? Surely the life-history of a fly or mosquito is of equal educational value and of ten times more practical value to a village boy than the life-history of Akbar or Napoleon! The theory and practice of co-operative credit or of village *panchayats* are surely of greater value to the village than algebra or syntax!

After many years of effort and experiment in the villages of the Punjab, I am convinced that there is

no better or cheaper agency possible for the remaking of village India than the village school. If the new life is not only taught in the school but is lived by both the teachers and the taught, and is reflected in the buildings and in the surroundings of the school, then the village will soon catch the inspiration and set about its own improvement. The village school must serve the village; it must teach what the village ought to know, and be the focus and inspiration of all village activities. The schoolmaster is the one trained and educated person resident in our villages, and there is a network of schools in our land. The school is there to teach; then why not teach something that will be of permanent value to the taught? Why make the school a mere forcing-house of literacy which, if not fortunately forgotten as soon as acquired, will be a life-handicap to its unlucky possessor, and either make him a restless drone in his native village or send him to swell the ranks of the urban unemployed?

Rural education in India is at the parting of the ways, and there are three possible routes. By the first the village school will become the centre of a new village life, and supply the cohesion, initiative and knowledge required for the great task of rural reconstruction. By the second the schools which India is now bankrupting itself to support will continue to miss their opportunity until they are "scrapped" and the resources of the country diverted to some other agency which will undertake this vital work. By the third road the village will be allowed to go on festering in its present state of squalor and ignorance. This last is unthinkable, and our book shows that the second is unnecessary, because the first is both possible and practicable.

The Indian villager indeed 'has fallen among thieves'—dirt, disease, debt, poverty, waste and ignorance—and they have stripped him and left him half dead. Education is passing by on the other side, with her priestly robe of literature and logarithms drawn tightly about her to avoid contamination. Will she not cross over and have compassion on him, give him the comfort of knowledge and leadership, and pour into his wounds the healing oil of better farms, better health and better homes?

F. L. BRAYNE.

AUTHOR'S PREFACE

In recent years a growing interest in the education and welfare of the millions in India's villages has become evident. Indian leaders are bestirring themselves, seeking how to serve their hitherto neglected countrymen. Missionary societies which have laboured long in that field are laying new stress on rural education work. Special committees and commissions are pondering deeply the ways and means of rural improvement. And Government is feeling its obligation to pay more attention than has been traditional to the problems of rural reconstruction.

In spite of all this, there is no exaggeration in saying that adequate emphasis has not even yet been placed on this most vital need of the country. As a matter of fact, the significance of the rural problem has not been sufficiently recognized, much less adequately solved. Not a little needs to be done before the Indian village receives the attention and support that is its due.

Such being the situation, a book dealing with rural education needs no elaborate justification. In this volume attention is devoted, almost exclusively, to a particular aspect. The complaint is often heard that the farmer is not interested in sending his children to school, that education does not equip the pupil better to meet the needs of his environment, and that the product of most schools is anything but an asset to the community. The truth of the matter probably is that there is not enough correlation and co-ordination between the school and the community. The rural school has not been made responsive to the needs of its environment. The idea that the school *is* the community and the community the school, has not

been sufficiently grasped in theory, or realized in practice. The purpose of the present study is to call attention to the community aspects of the rural school, and to seek to find out how it can become more vitally related to its community.

This book not only attacks the Indian rural problem from the angle of community-emphasis in the school, but draws upon the experience and achievements of American rural institutions noted for that feature. It is recognized amongst the educationists of Britain, Africa, Asia and America that much light and leadership regarding the problems of countries largely rural can be secured by the study and observation of some of the schools for retarded peoples in the United States. Accordingly, leaders who are facing rural educational problems in India, China, or Africa have been frequently urged to make a personal and profitable visit to these types of American institutions. In the present volume, an effort has been made to study and describe such American community schools, with the object of discovering suggestions for the solution of some of India's problems. It may be added that in order to secure accuracy and authenticity, the information herein given regarding such institutions has, wherever possible, been verified with the assistance of the authorities concerned.

This study is different from others in the field of village education, in the two features indicated above—it is devoted exclusively to the idea that the rural school must register the needs of the community; and it seeks suggestions for the adjustment of Indian schools to their rural communities, from a study of certain American institutions which have tried to embody that idea. At a time when rural education in India is in its early and experimental stage, it is hoped that this study will supply intelligent and effective guidance.

Owing to delay in publication, the accounts of the Penn School, Berry Schools and Negro Extension

Service may not be quite up-to-date. In the case of the type of institutions dealt with here it is difficult to keep abreast of the changes introduced from time to time; nor is it absolutely essential. Not only is there much to learn from them as they are, but the story of the evolution of big and useful institutions is always a source of inspiration and encouragement, especially to those who will, sooner or later, go through similar experiences.

A few pages have been devoted at the outset to a brief account of conditions in Indian villages, and the type of schooling usually available. The purpose in providing this background is to enable readers to grasp the more readily the value and significance of the activities and achievements of the American institutions described; for they too were faced with similar problems. It is also hoped that it will show that in the lessons drawn at the end of the book, the author has not lost sight of the realities of Indian villages and the Indian village school.

The writer's sincere apologies are due to the many splendid institutions which he has visited, but not included, in this account of rural community schools. It has not been possible, in this small book, to do more than select a few types likely to have special appeal in India, and attempt to do justice to them.

In a study rendered possible only by the co-operation of many, it is difficult to make proper acknowledgment to all. However, it would be less than excusable if mention were not made of the debt that the writer owes, in connection with his field investigation, to the International Institute of Teachers' College, for making it financially possible; to the heads of schools visited, for rendering it immensely pleasurable; and to Professor Mabel Carney, for arranging it so that it was educationally profitable. Nor can he fail to recognize his obligation to the authorities who not only placed at his disposal all available material, but also kindly and critically read through his account of

their respective institutions. Further, this brief note of thanks must include the names of Professor Mabel Carney, Professor Daniel H. Kulp II, and Professor William H. Kilpatrick, Members of the Faculty of Teachers' College, Columbia University, to whom he is grateful for much valuable guidance and encouragement. Special thanks are also due to Mr. F. L. Brayne, I.C.S., for his helpful and suggestive Foreword. The author earnestly hopes that the failure, necessitated by the limits of space, to mention others by name will not be understood to indicate any lack of appreciation on his part.

G. S. KRISHNAYYA.

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"Go and stand amidst their scowling hearts, my child, and let your gentle eyes fall upon them like the forgiving peace of the evening over the strife of the day. Let them see your face, my child, and thus know the meaning of all things; let them love you and thus love each other."

RABINDRANATH TAGORE.

THE BACKGROUND.

INDIAN RURAL COMMUNITY CONDITIONS.

RURAL life being an organic unity, no single aspect can be treated apart from the rest. Though for the purposes of this survey, the different physical, economic, social and educational problems are dealt with separately, actually they are so interdependent that it is impossible to think of one without being confronted, sooner or later, by the rest.

Ill-health.—The health needs of rural India cannot be over-emphasized. With an annual death-rate of 33.4 per thousand people, and an infant mortality of about 350 per thousand, it is safe to assume that the rural school should spare no pains to stress health-education in the case of both children and adults. The heavy toll demanded by preventible diseases and epidemics is a sad commentary on the failure of rural education to respond to the needs of the community. Injurious customs, dangerous superstitions and unwholesome attitudes are responsible for many of the physical and social ills of the village.

Poverty.—While much can be done to improve village conditions on the health side by a direct crusade, no programme can be complete or adequate unless the big problem of poverty is also included. Insufficient food, bad housing, and unclean water-supply are to a large extent due to cramping poverty. When the average annual income per head in rural localities is hardly over Rs. 75,[1] it is clear that the bare satisfaction of the most elementary physical necessities must consume the bulk of the income, leaving no margin

[1] Pillai, P. P., *Economic Conditions in India*, pp. 9 ff. (Routledge.)

for health, education or recreation.[1] Being in debt is all too common, and extortion and usurious rates are the rule rather than the exception. Granted information about the disastrous effects of these harmful practices, and enthusiasm to put an end to them, many of these financial problems could be solved.

Low Production.—Low production is another serious handicap. Efficient and up-to-date methods of agriculture have yet to be learnt. The farmers have yet to be roused to the un-economic nature of excessive sub-division and undiversified cultivation. The tremendous burden on the soil, resulting from the dependence of 73 per cent of India's 320 millions on the exploitation of animals and vegetation, should be relieved by diverting a number to other occupations. Subsidiary and home industries, which would provide remunerative employment during the hours and months when cultivation is impossible, are at present lacking adequate encouragement and organization. Co-operative buying and selling are unknown in most areas.

Illiteracy.—There are other features with which every educationist needs to be concerned. One of the reasons for the backwardness, physical and economic, is the deplorably high percentage of illiteracy. Even more to be deplored is the lapse into illiteracy of many millions within five or ten years of their leaving school.

Injurious Attitudes.—Reformers to-day are anxious to modify certain unwholesome ideas and attitudes that have a strong hold on the Indian villager. That life is meant to be enjoyed, and not merely endured,[2] is a fact which, if intelligently grasped, can become a most valuable asset for constructive service.

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[1] Mukerji, R., *Foundations of Indian Economics*, p. 56. (Longmans.)

[2] Lajpat Rai, *The Problem of National Education in India*, p. 39. Also Visvesvaraya, Sir M., *Reconstructing India*, p. 337. (P. S. King, London.)

Unworldliness, as opposed to other-worldliness, preparing for the life-to-come by improving the life-that-is, and striving heroically to make this present world a better place in which to live, are lessons which must be learnt if the prevailing inertia and indifference are to be counteracted. Initiative and self-reliance need to be consciously developed, if unquestioning dependence on tradition and implicit faith in authority are to be reduced. The villager has to be taught the value of co-operation, which, in a rural community as elsewhere, is the only means of salvation. Further, not a little needs to be done to teach villagers the dignity of labour.

Harmful Customs.—Then there are superstitions and harmful customs that call for attention. Emancipation from a slavish conformity to the crude practices enjoined by the lower forms of religion, is conceivable only as a result of constant teaching and preaching. In the interests of physical and social betterment, a number of unwholesome attitudes and practices need patient but persistent bombardment through the community-school. Though it would be folly to expect revolutionary changes over-night, it is undeniable that education, more education, and yet more education, is the only hope for a better day. But that education has to be vitally related to the life and needs of the community.

Village Education.

To indicate how much needs to be done before the rural school can become a vital agency for rural service and improvement, a brief account of the defects of present-day Indian village education is given here. The deplorable condition of the rural communities in India is rendered at least partially intelligible by the village school situation.

Small Attendance.—Concentrating attention for the moment on the village pupil, there are several facts deserving of special notice. Out of the 38 million children who should be at school, only 8 million are on

the rolls. Only 3 per cent of the total population is enrolled in primary schools, against 17 per cent in Scotland and 16 per cent in England.[1] Further, the opportunities provided for education have been utilized largely by those classes which by tradition and occupation desired education. Public money substituted an organized system of schools for the miscellaneous methods by which these "literate" groups had previously secured instruction. The village school has yet to secure the participation of the many millions traditionally devoid of literacy.[2]

Short School-life.—The duration of school-life is in many cases too short to make a lasting impression. Owing to economic considerations and the indifference of parents, the average length of school-life in India is 3.8 years.[3] Over three-fifths of all the pupils and students in institutions of all kinds and grades are to be found in the lowest two classes.[4] As soon as these children become economically profitable they are withdrawn from school. If the parents were convinced of the value of education, they would, in many cases, find means of overcoming the economic difficulties. Responsibility for this state of affairs has to be shared by the teacher, the curriculum, the method of teaching, and the system of capitation grants. School terms and vacations are often poorly adapted to the needs of agricultural areas. Then there are harvests, marriages, malaria, monsoons, etc., all making inroads on school time.

[1] Mayhew, A., *The Education of India*, pp. 227-28. (Faber and Gwyer.) The data of the last census (1930) have not been incorporated in this edition.

[2] Basu, S. C., *Problems of Primary Education in India*, p. 58. (Sen Brothers, Calcutta.) See also Mayhew, *The Education of India*, p. 229.

[3] *Seventh Quinquennial Report*, 1912-17 (Government of India), Vol. I, p. 122; also *Village Education in India*, p. 20.

[4] *Eighth Quinquennial Report* (1917-22), Vol. I, p. 119.

Facilities for Education.—Schooling facilities are altogether inadequate. Nearly three-quarters of the villages in India have no schools, and the distribution of schools is far from being even.[1] Many of these schools are ill-staffed and inefficient, and the one-teacher schools are an almost unfailing source of waste and disappointment. When the village child takes two years to master his first primer, which in better-taught schools is completed in six months, it is useless to expect his parents to be enthusiastic about the village school. At a time when so large a proportion of village children can remain in school so short a time, it is hard to excuse such uniform inefficiency. This dissipation of the meagre funds available for rural education inevitably results in ill-suited buildings, inadequate equipment, under-paid teachers and unenthusiastic pupils. Under these circumstances, the school is certainly not likely to become a useful and attractive community centre. For this reason the attempts now being made in certain States and Provinces to centralize and consolidate educational effort need to be greatly encouraged.

The Curriculum.—What the pupil learns at school is not any more promising than the conditions under which he learns it. The type of education provided tends to alienate and estrange the boy from his community; and so, instead of being an asset to the village, he migrates to the town. What wonder then that the cultivator and the craftsman view it with distrust?[2] Unrelated to the facts of village life, and unresponsive to the problems and purposes of the nation, these village schools seem better suited to be the first rungs of a ladder leading up to the university than to be the means of educating villagers. Though

[1] *Public Instruction*, Bombay, 1921. See also *Public Instruction*, 1917-22, I, p. 35. Conditions are improving, though slowly.

[2] Visvesvaraya, Sir M., *Reconstructing India*, p. 258. Also Bishop Whitehead, *Indian Problems*, pp. 155-56. (Oxford University Press.)

literacy is certain to be in no great demand, reading, writing and arithmetic, in their most formal phases, comprise almost the whole of the present curriculum of the village primary school. The other subjects tend to be neglected and to be given worse treatment. The distinction between the curricula for the rural and urban schools is not clear. Handwork meets with indifferent success. The children have little respect for work of this kind as it is presented now. As a result, they do not get enough practical training, and so continue to look down upon manual labour.

Education in Ideals and Attitudes.—From the point of view of ideals and attitudes and such non-examinable matters, the outlook is not any brighter. Village schools generally do nothing to encourage initiative, adventure and thinking, since the predominant emphasis is on absorption and memorization. Long dependence on the authority of custom and tradition has made cramping fear, unquestioning faith, inhibiting superstition and implicit obedience almost a part of the villager's second nature. The rural school is so definitely divorced from rural life that the children take little interest in the improvement of conditions around them. Character-building and zeal for service are rarely the outcome of the education imparted.[1] It is not clear that the rural curriculum consciously counteracts any of the dominant evils wrought by long-standing custom and ancient prejudice. In some cases it tends to strengthen their grip.

The Teacher.—Even if the spirit and intentions of the curriculum should be considered above reproach, where the actual work in the rural schools is not in keeping with it, the explanation is to be sought and found in the methods of teaching that are generally in vogue. The rural community looks to the teacher for inspiration and enlightenment; but what does it find? "The village school master, ill-found in

[1] *Government of India Report on Constitutional Reforms* (1919), p. 151.

vitality and learning, and depressed by poverty, is in sole charge of a school of four or five classes which he has to instruct in all the subjects of a varied course."[1] Feared by the children, unpopular with the community, imposed by external authority, teaching "subjects" which have no real appeal, the teacher excites no interest, and enlists no support from the community. The inadequacy of the pay and the poverty of the qualifications of the teachers are important causes for this unfortunate situation. Teaching in the villages is often despised and considered unworthy of any but those who have nothing else to fall back upon. The candidates for the teacher-training courses are usually of low and irregular academic standing, and the normal schools are faced with the task not merely of supplying the theory and practice of teaching, but also of supplementing the teacher's general equipment,—and all this in the year or two at their disposal.[2] Further, the training course is usually not adapted to the needs of the rural teacher; much less does it attempt to respond to the needs of different areas and localities. The rigid syllabus seems more keen on ensuring mastery of information than on inspiring proper understanding of the child and the purpose of his schooling. Rural science is not given the place it deserves. Provision has yet to be made for equipping the prospective teacher with the skill and knowledge necessary for a community leader.

Resumé.—Before passing on to the next section, it may be well to be reminded of the many serious problems confronting Indian rural communities. From the point of view of health: a high rate of infant and maternity mortality, frequent epidemics, insanitary habits, bad housing, intoxicating drink and devitalizing social customs. From the economic point of

[1] *Eighth Quinquennial Report*, Vol. I, p. 117.

[2] *Report of the Commission on Village Education in India*, p. 93. (Oxford University Press, 1922.)

view: unemployment and under-employment, over-burdening of the soil, excessive fragmentation of the land, undiversified cultivation, impoverishment of the soil, lack of productive, subsidiary occupations, inefficient marketing, industrial and foreign competition, indebtedness and cramping poverty. Many of these troubles are traceable to the villager himself. His other-worldly and resigned outlook, his reverence for ancient tradition, his slavish fears and superstitions, his distrust of education, his unquestioning conformity to undesirable social customs, his lack of respect for manual labour, his selfishness and individualism, all tend to intensify and perpetuate the physical, economic and social ills of the village.

The rural school does little at present to meet these problems. Indeed, the outstanding features of village education are the following: Inadequate schooling facilities, unsuitable buildings, casual attendance, the short duration of school-life, maladjustment to rural conditions, inefficient instruction, an irrelevant and literary curriculum, indifference to the cultivation of desirable attitudes and customs, a lukewarm and under-paid staff, poorly equipped and badly trained teachers, and the failure to emphasize community leadership in the preparation and work of the teachers.

The Universality of these Problems.—The rural problems confronting the Indian educator have been briefly described. It is worthy of notice that the problems reviewed here are essentially human problems, rather than national, and hence know no geographical boundaries. Rural areas all over the world are faced with problems more or less similar to these. The degree of seriousness varies according to historic, climatic and other considerations, but a large number of these difficulties are in essence to be found in most rural countries. Some countries facing these problems have been able to improve conditions and change rural life. "The United States," says Mr. C. F. Oaten, a former Director of Public Instruction, Bengal, "has itself grappled with immense

problems in rural education, and has in consequence been able to supply the world with sound thinkers and workers on the problem, from whom India, among other countries, has directly benefited." The needs and handicaps of the emancipated Negro and the retarded 'Mountain White' are relevantly similar to those confronting the Indian rustic; and therefore, from the experiences and achievements of institutions outstandingly successful amongst such people in the United States, may it not be that rural India can secure some intelligent guidance and invaluable inspiration?

PART I.

American Community Schools.

CHAPTER I.

PENN SCHOOL.

"Hand-work and head-work are not alternative forms of progress: they are like the legs whose alternating steps make one walk firmly and straight."

FRANCIS G. PEABODY, *Education for Life.*
(the Story of Hampton Institute.)

The Significance of the School.

PENN SCHOOL, on St. Helena Island, South Carolina, U.S.A., has a constant stream of visitors who have heard that an interesting educational experiment is being carried on in that out-of-the-way spot. Progressive educators from Africa, China and India, as well as America, have found its work an object lesson in meeting their own difficult problems. "Of all the institutions which I have visited," says Dr. Charles T. Loram, a member of the Union of South Africa, and Chairman of the Committee on Native Education, "I regard Penn as most outstanding, not only for its own worth, but as a help to foreign students seeking guidance and inspiration in the United States."

St. Helena Island has a total population of about 6,100:—6,000 Negroes and fewer than 100 Whites.[1] This island, in Beaufort County, nearly due south of Columbia, was through many generations the seat of a highly developed agriculture; but the Civil War entirely obliterated the old plantation organization. Ever since 1861, St. Helena has been an almost solidly 'black' community. Nearly every Negro family owns the land on and by which it lives, and so it is an exclusively rural and agricultural community, throughout its 18 miles of length and 7 miles or so of breadth. In this island community it is quite impossible to decide where the school is really located. It has its

[1] In the United States, the terms 'Negro' and 'White' are used as proper names, to denote the two large races inhabiting the States. The term 'Coloured' is applied to all persons inheriting Negro blood.

grounds and some buildings, to be sure; but there is no spot in the community, however remote, where it does not seem to be. The privately owned lands of the islanders seem to play as real a part in their education as the class-rooms themselves. The school obviously interpenetrates the whole community with its stimulating influence, and the whole community seems to find in the school the promise of answers to its most pressing problems.

A. History.

Ownership of the Land.—How the Negroes came to possess this land is more or less a matter of controversy. The official version is as follows:—"The Southern owners did not return (after the Civil War) to claim the land, and it was finally sold at 'tax sales', broken up into ten-acre farms, which the Negroes bought on easy terms. Later, the original owners received the proceeds of the sales, *minus* the taxes owed." What is of present concern, however, is that here is a great number of Negro farm owners, in one compact insular group, who for about 70 years have continued true to their land, and who have evolved, under sagacious guidance, a system of life fairly well adapted to their special conditions, and have operated for more than 25 years a scheme of co-operative enterprise which is full of interest and promise.

Founders.—Penn School is the answer to all questions of 'why' and 'how' concerning St. Helena in the last 70 odd years. Penn Normal, Industrial and Agricultural School, almost in the centre of the Island geographically, is quite certainly its heart and brain in every significant sense. The school has developed from a small beginning, chiefly through the great sacrifice and devotion of two successive pairs of White ladies. Though its two phases have differed in critical fundamentals, the success which it has manifestly achieved—measuring success by adaptation to local requirements and by results obtained with

means and material at hand or available—has doubtless been due in no slight degree to the care taken by the management from the first to proceed cautiously, and to keep the work closely articulated with time and place and the principal factors involved.

The school was founded in 1862 by Miss Laura M. Towne and Miss Ellen Murray, who were sent down from Philadelphia by the Port Royal Society, soon renamed the Pennsylvania Relief Association, and later merged into the Freedmen's Aid Society. The Germantown Branch, called the Benezet Society, made Penn School their special concern. Miss Towne named the school after William Penn. At first it was housed in the two largest rooms of the vacant dwelling on "The Oaks" plantation, and when this proved too small, the Brick Church was used for classes. The first school house for Negroes in the South was placed on its present site three years later, on the original ten acres bought for the school.

Local Conditions.—While considering the history of Penn School, and in order to realize the significance of its contribution to the community, it is necessary to bear certain facts in mind, especially because of their fundamental resemblance to conditions in India and other rural countries.

The characteristic crop of St. Helena under *ante bellum* conditions was sea-island cotton, although rice, too, was grown rather extensively. The masters were relatively remote. The land was worked in large units, under overseers, and "drivers" or foremen. Nearly all the island slaves were therefore mere field hands. In consequence, they had few contacts with either the Whites or the members of their own race who had received special training. Further, these Island Negroes were doubtless amongst those last imported from Africa. Those suddenly freed were a helpless people, for their tasks hitherto had been laid out for them, and the routine work of the ordinary cotton field hand was not such as to develop initiative. The industries of the island were and are

mainly agricultural, with the arts which contribute to work on the land. The people have always lived close to the soil.

Health.—The problems faced by this community were essentially not very different from those confronting rural areas, isolated and neglected, in other parts of the world. St. Helena had its era of quack medicines for drinking and rubbing, which in a Negro neighbourhood was a natural sequence to herb doctors, as these had succeeded African magic. Nine miles away, with heavy sand between, was the army doctor, and sending to Beaufort meant a six-mile drive with a broad tidal river to cross and no regular ferry. As a result, on the island "all the superstition, all the dramatic element, all the love of rhythm found in the race, was appealed to by the witch-doctor, who had had a large practice among the people while in Africa." The next step was from herbs to patent medicines bought from the agent who drove from house to house, or from the shelves of the stores with their multifarious offerings. The midwives, who have always held an important position in the life of the race, both in Africa and on the plantations, employed crude and dangerously unhygienic methods. Sanitation and hygiene received little attention. "Cleanliness, neatness, and home life were impossible; everything spoke of discomfort and misery." Epidemics such as typhoid and small-pox were rarely checked. Recreation in the lives of both children and adults was conspicuous by its absence.

Housing.—Housing on the island presented a deplorable situation. Individual primitive cabins succeeded the congested small houses of the slave "quarters" or "streets", but betrayed miserably the need for interest and effort along the line of health, comfort and convenience. Agriculture did not yield as much as one might expect, because of the prevailing ignorance of seed selection, diversified cultivation, soil preparation, etc. Poverty and need had come to stay.

"SONS OF THE SOIL."

Penn School children preparing their land on the School Acre (Grade III)

ST. HELENA BASKETS

The craft is preserved by a Penn School Graduate who learned it from his uncle, who in turn had learned it from the Africans.

Attitude towards 'Work'.—As slaves, they had developed a dislike for "work". Too often, it had meant only "daily drudgery under orders". To them, the Whites stood for what it meant to be free; and the White race did not labour in the fields nor at the wash-tubs. Freedom meant leisure. They wanted an "education that meant going to school and away from all drudgery, the chance to wear pretty clothes any day in the week, and as the utmost goal, the Latin and Algebra offered by the early Negro schools in their zeal to prove the capacity of liberated blacks."[1] Housekeeping and field work needed to be put on a higher plane. The dignity of labour had yet to be appreciated.

Early Academic Emphasis.—Continuing the historical sketch, it may be said that some forty years comprised the first phase, during which the general type of school work was academic, with gradual extensions into various lines of community service, as needs came to light and the humanity of the founders suggested. These early Northern teachers, in recoil from the prevalent scepticism about the ability of the Negroes on the part of the Union army officers as well as the Southerners, put most of their strength and fervour into demonstrating that field-hands could learn through books better than through force. It will be recalled that the same academic tradition has grown up in India, though from a different set of circumstances. This literary emphasis had to be overcome, no less than the apathy and persistent antagonism towards any Negro education whatever, by the newer teaching which General Armstrong had started at Hampton.

Change of Emphasis.—At the request of the founders, Hollis B. Frissell, late Principal of Hampton, organized a Board of Trustees in 1904, and led the school into the reconstruction period, where industrial and agricultural training became paramount, and community

[1] Cooley, Miss Rossa B., *Homes of the Freed*, p. 80. See also pp. 69-70.

service was explicitly accepted as the school's main mission. More adequate buildings were placed on additional acres. Hampton graduates were called to give their service to their own race. Two Hampton teachers were sent out to take charge of the work. And Penn School took St. Helena as its province.

New Management.—Twenty-five years ago, Miss Rossa B. Cooley, a young Vassar graduate, daughter of a college professor, came to St. Helena, fresh from seven years of work at Hampton Institute. With her came as assistant, Miss Frances Butler, who died, however, just a month later. This was Miss Cooley's tragic introduction to the health problem of the island. That winter, Miss Butler's post was taken by Miss Grace Bigelow House, and for a quarter of century these two ladies of extraordinary ability have laboured with and for the islanders. St. Helena and Penn School owe their distinctive features largely to these far-sighted educators. "*Palmam qui meruit, feret.*"

The country school requires a schedule different from that of the city. Crops must be considered, or else the children whose living depends on them will suffer. Through a gift from the General Education Board in 1917, 'home acres' came to the front, home agriculture became a school subject, the child *plus* the family background became the pupil, and the home and the home farm took on a new significance as parts of the all-Island school. The result was an all-year-round school. Class-rooms were closed when crops called, and the teachers went to the fields, which thus became the best class-rooms. Penn School is never really closed altogether. It is part and parcel of the community.

The Community House.—On the spot where the first school-house for the Negroes was built, there was dedicated in 1925 'the Frissell Memorial Community House'. "The House as a Memorial will commemorate the spirit of struggle and service of Hollis Burke Frissell, and serve to increase that spirit among

the people of St. Helena."[1] It was built under the direction of two Penn and Hampton graduates, and with the labour of seventy-two Island men and twenty-four students. It is managed by a Board of Directors of eighteen, elected for one year, one-third of whom are connected with the School, while the others represent the community. The various Clubs and Societies connected with the School now have a suitable place for meeting. Here, too, are given plays, socials, community parties, etc. The Laura M. Towne Memorial Library occupies one end of the building. Located as it is, near the churches, the shops, the school, the post office, the baseball field, and the doctor's office, it is in constant use as a community centre. This building marks a most significant step in the development of the rural community.

Present Status.—The desire for higher education is shown by the fact that each year a larger and larger group of graduates from the school makes the effort to continue its studies at more advanced institutions. Thirteen graduates are now Penn School workers. This is excellent evidence of their spirit of service, and good proof that they have been educated to be able to serve their own people. Six of these are also graduates of Hampton, and one other, who also graduated from Tuskegee, has been appointed as the Jeanes FundSupervising Teacher[2] for the country schools on four of the islands.

The salaried staff to-day comprises thirty-three persons, five of them working part-time. A full-time demonstration agent, appointed by the Federal

[1] Cooley, Miss Rossa B., in the *Penn School Report* for the year 1925.

[2] The work of these travelling teachers is to help and encourage rural teachers, introduce into the small country schools simple home industries, give talks and lessons on sanitation, cleanliness, etc., and organize clubs for the improvement of the school and neighbourhood. The Fund consists of over a million dollars—about Rs. 30,00,000—donated by Miss Anna Jeanes, a White lady, for the benefit of Negro rural schools.

Department of Agriculture, is the expert adviser to all the island farmers, and supervises the many demonstration acres and the work of the various agricultural clubs. The school nurse serves all St. Helena and does emergency work on other islands, in close co-operation with the Island doctor, a graduate of Penn School and Howard University.

From the little group of men, women and children who came to school in the old plantation house in the spring of 1862, when Miss Towne and Miss Murray opened the two largest rooms, and began to teach this ungraded group of eager pupils, Penn School has grown in size and quality to a place where it may well be claimed that "the Island *is* the School".—What follows will be a vindication of this claim.

B. Aim.

Little need be added about the aim of the school; for our description of the condition of the community, and the account of the history of the school, have made the objectives of the school clear beyond the possibility of doubt. However, a brief statement here will not be entirely out of place, as it may indicate more clearly the achievement of the school.

A Centre of Intelligence.—In St. Helena one finds the original function of a school as such being fulfilled. The community needs a centre of intelligence, just as the individual does. The community has its problems which need intellectual analysis, just as the individual has. But, historically speaking, the school, conceived and born for that purpose, has often become "academic" and shut itself up in a school-house, so that its intelligence became intellectualized. The net result of such a school and such schooling is to be seen in the graduate: an irrelevant fellow, who might at best perhaps adorn the world, but who would certainly be of little use in any other way. Of this type of schooling there is perhaps no clearer example than the present educational system of India. "It remains for the school to escape from the school-house, and

make itself at home in the whole community, learning from the whole community and teaching its learning to the whole community, becoming social, a central intelligence that draws its life from all the interests and activities of the whole community and that sends its life into all the interests and activities of the whole community."[1]

The Island is the School.—So, since the real 'home' of each child is his background, the Island becomes the school, and the conditions in the child's background become the teacher's problem. All the country-life problems which surround the children of St. Helena form the basis of the varied educational programme of Penn School. There is little danger of falling into ruts when the tools of education are not only the books of the class-room and library, and the machinery of farm and shop, but also the daily problems of life-work, play, birth, death, marriage and home-making. "Our effort has been," writes Miss Cooley,[2] "to connect with the school both the field work and the house-keeping which make up the activities of the island homes."

Formation of Attitudes and Conduct.—Penn School aims at changing the attitude and conduct of the Islanders in several ways. The conditions in the community, as already noticed, called for speedy alteration. The conception of work as slavish drudgery needed to be changed into a more constructive one. The boys and girls of the Island needed to be taught to do things that would earn them a livelihood. Their academic inclinations had to be diverted into more practical channels.

Education for Life.—"Education for Life" may be said to be the motto of Penn School as well as that of Hampton. A number of problems had to be solved. How to enable these boys and girls to make a living?

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[1] Hart, Joseph K., "*A School Somewhere*", *Survey Graphic*, September 1925, p. 556.

[2] *Homes of the Freed*, p. 108.

What can the school do to provide a well-balanced life in the country, and make directly or indirectly for "good food and more fun, hard work and better results, houses that fit the size of the family and more cash that will bring water supply to the kitchen and a bath-tub for every home"?[1] The need for good health is implied in this list, and may be said to be one of the chief concerns of the School. So also is the training for effective service and the development of the capacities and powers of the individual as a unit in society.

Practical Education.—Another important principle in Penn School is 'learning by doing'. Hence the reason why the gulf—if such there be—between the school and the community is so easy to ford. The aim of the school is to make the work at school as much as possible of a piece with the work that the student will have to do outside. To this end he is given opportunity for doing different things by himself. The teacher makes use of the environment of the child and the home, and the home acres become the basis of the work. The school expects that education will result in self-mastery and independence.

C. Equipment and Cost.

Increase.—Now about equipment and expenses. From one blind horse, a shed for a barn, one wagon, one small plough, when work started on the School Farm of 70 acres in 1904, the property has increased to nearly 400 acres (of which over 100 acres are raising a fine tree crop, and 77 acres are under model cultivation), a new dairy barn and milk house, a tractor, four mules, a pure bred Guernsey bull, a herd of seven cows, a small poultry plant of pure bred Rhode Island Reds, a good-sized silo (in which the food for the cattle is stored), and a small sugar-cane mill.

The school shops and vocational training department are community facilities, and include provision for wheel-wrighting, painting, carpentry, blacksmithing,

[1] *Penn School Report* for 1920, p. 16.

cobbling, harness-making and native basketry. The eighteen buildings are kept in repair by the carpentry classes. An electric-light plant has greatly increased the safety of the buildings and the usefulness of the school for evening classes and entertainments. The girls' industrial department has a new laundry, a school canner, several sewing machines, and a model "Better Home" as practice house for the home-making classes.

Student Labour.—The Students help to bear a part of the expenses of the school, paying both in cash and in labour, as shown below:—

	Cash	Labour	Contributions	Total
	$	$	$	$
In 1904 ..	260.75	..	..	..
In 1916 ..	862.92	3,142.41	58 50	4,063.83
In 1924 ..	1,755.94	4,965.48	206.11	6,701.36

An additional thousand dollars was raised by the Graduates' Club in 1924 for the Community House. These figures include the value of student labour in the different departments of the school: academic, boarding, farm, live-stock, and industrial shops.

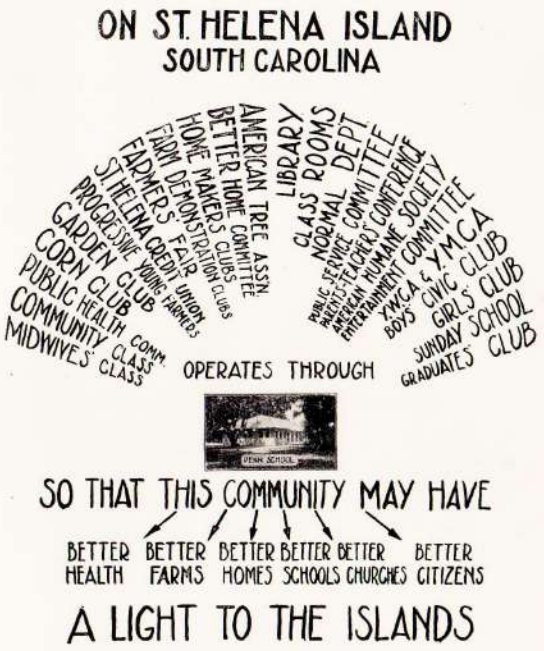
Fees.—The founders believed that all the children were entitled to a free education, and started to charge the paltry sum of ten cents per child only when forced to it by lack of funds. But in 1904 the fee was increased to a dollar per child. Then in 1905, with the coming of the new school house, additional teachers and industrial work, the entrance fee, payable annually, was raised to $5.00. Through the system of productive work, which pays day scholars in cash for work done out of school hours, and boarders in credit to cover the charge made for their board, a number of children have been enabled to continue on the road to education. It is reported that the enhanced fees are making education more dignified.

Contributions.—The General Education Board, convinced that here is an experiment in rural education well worth encouraging, makes annual grants to the school of from $ 5,000 to $ 10,000. Funds and gifts are solicited from well-wishers, largely in the North, to meet the rest of the expenses. Scholarship aid is asked at $ 50 each for 30 boarding pupils, and $ 25 each for the 250 day school pupils. The School has organized its sympathizers and supporters into clubs in different places, and makes its needs and expenses known to them. Contributions not only in cash, but also in kind, such as clothes, sheets, stockings, are invited by the school. It would not be safe to assume that the management always finds it possible to raise the needed amount or to make both ends meet. The school is not as well known as it deserves to be, and hence, presumably, this difficulty.

D. Achievement.

In carrying out its principle of using the whole of life to build the character and enlarge the vision of its students, the school has struck its roots deep into the life of the community. The school represents a cross-section of rural life, not merely on this island, but in many other rural communities all the world over, and in dealing with the whole life of its 250 children, it faces the physical, social, economic and religious as well as educational problems of the island as part of its daily programme. Thus, of necessity, one finds developed on St. Helena 'a community at school', rather than a mere community school.

Following the plan of one of the School Reports, it may be said that Penn School through its class-room and community activities is striving for better health, better farms, better homes, better schools, and better citizens. The measure of success attained is instructive. Some of the means adopted to bring about that end are indicated in the graphic illustration opposite, and are dealt with at some length in the pages which follow.



THE INFLUENCE OF PENN SCHOOL—AN ILLUSTRATIVE DIAGRAM

(1) *Better Health.*

Time was when St. Helena was notoriously unhealthy, but now this island community has a health record fairly describable as "extremely good". It will be found that behind this heartening improvement lies a story covering 65 years of education, sanitation, vaccination, inoculation, better housing, better dieting—nearly all of it ascribable to Penn School. The preventive work in the case of the children includes the monthly weighing and examination of every child in the school, the school hot lunches, and the talks on social hygiene given to all the older pupils by the superintendent and the school nurse. These are resulting in a steady improvement in the homes; for the lessons "go home".

Midwives' Class.—The babies of St. Helena are now having a better chance in life because of the 55 women in the midwives' class, which meets every month in the Frissell Memorial Community House. Insanitary methods and superstitious practices are giving way before the light of knowledge, and a higher standard is making itself felt. It has taken much patience and perseverance to get the old-fashioned midwives to realize that their work was open to much criticism and that they would improve by taking lessons from the modern trained nurse. Some of these women have now equipped themselves with nursing bags prepared by the Public Health Nursing Department, and 38 have received the necessary licences to practise.

"*Baby Day*".—Baby Day is an important annual event. The weights and measures of the babies give the parents and midwives a concrete chart of results, and a splendid chance to see the movement for "Better Babies" as it exists on the Island. The County Public Health Nurse is reported to have said that she had weighed and measured 5,000 babies in clinics all over the State, and that St. Helena made the best record.

The Island Doctor.—The Island doctor serves on the Public Health Committee, and co-operates in all school work aiming at better health and sanitation.

The Community Class.—Regular weekly meetings bring about 35 women to the school, and through these classes the old and the young are helped. They listen to the nurse as she talks to them of health and sanitation, and gives lessons in First Aid, and they watch the Home Economics teacher as she demonstrates to them some simple, healthful home cooking. They sing with the old-time fervour the "Spirituals"—the old Negro hymns, many of which go back to the days of slavery, and which they are doing much to preserve. While they sing, they sew. Five quilts were sent out by the class one year in response to appeals for warm covering. These women make a strong link between the school and the community.

Fighting Malaria.—Several miles of ditches have been dug to combat the mosquito, and systematic and vigorous campaigns have been conducted to prevent malaria. As part of the campaign a public lecture was given on "Malaria, Filaria, and Pellagra", and a representative group of students were examined for malaria and filaria. All were found negative.

A 'Demonstration' Sanitary District.—One summer, typhoid visited the Island, with 22 cases and 5 deaths. It was resolved to make Corner Plantation (the area where five of the cases occurred, with two deaths), into a sanitary district, as a demonstration. The school mapped out the campaign and the State Board of Health sent a doctor to help to carry it through. He worked for two years, and before he left, Corner Plantation had been made "100 per cent sanitary" under the code, which includes inoculation, and certain other preventive measures.

Miss Cooley's next desire for St. Helena is a small rural hospital, "to become a focus for the contagions of health". She believes that "there is splendid economy in fighting illnesses at the beginning, in seeing that proper care is given, and in building up healthy bodies that can resist the ravages of disease."

(2) *Better Farms.*

Agriculture in the Curriculum.—Since the economic prosperity of the Island depends on farming, Penn School makes agriculture the most important part of its curriculum. Classes I, II and III belong to the Nature Study Club; Class IV raises corn or pea-nuts on the school acre as a preliminary step to their joining the Corn and Peanut Clubs; Classes V and VI grow corn or peanuts on their home acres supervised by the school teachers. The older boys spend part of their time on the school acres, and belong to the Progressive Young Farmers' Club, while the older girls are members of the Garden Clubs and Poultry Clubs. An agricultural play, "The Soil Builders and the Soil Robbers," given by the school children at the Farmers' Fair, and based on a pamphlet published by Clemson College, South Carolina, has been published in the Textbook on Agriculture sent out by Clemson, and so reaches many rural schools in the South. The children who took the part of 'acres' and 'crops' put the agricultural facts before the people in so concrete a form that they must have seen the truth of the danger in holding to the one-crop system.

The Miniature Farm.—Realizing that the school farm was too large an area as a whole for most of the children to understand, one acre was set aside as a miniature farm. This was divided into three parts, and each of the three upper grades was made responsible for one part. After the whole had been planted with a winter 'cover crop' of oats and vetch, sweet potatoes were planted in one-third of an acre, corn in one-third, and cotton in the other third. Each class is allowed to keep the same one-third acre for three consecutive years, so that the children may carry through a practical experiment in the rotation of crops.

The Rural School Calendar.—The rural and agricultural bias of the school is evident also from the school Calendar, as given below:—

CALENDAR.[1]

Spring 1917.

(Schedule changed from that of an ordinary City to that of a Country School.)

Autumn Term	Winter Term	Spring Term	Summer Term
Classes reorganized. "Potato Week" and classes dismissed—all pupils on Home Acres. Community Council reorganized. Farmers' Fair. Corn Club reorganized. Tree contest reorganized. Chart made of measured crops.	Regular class-room schedule. Home Acres reported on and records kept. Community Christmas Tree. Christmas Entertainments.	Parade of Corn Club. "Planting Week": class-rooms close. Teachers and pupils on Home Acres Tuesday, Thursday and Saturday; in class-rooms Monday, Wednesday and Friday.	"Sunrise" School every morning from 6-30 to 11-0. Work on Home Acres continued. Baseball. Entertainments. Holidays. Buildings repaired.

[1] Taken from the *School Report* for the year 1925.

CALENDAR.

Spring 1925.

Autumn Term	Winter Term	Spring Term	Summer Term
Parents' Day. Classes reorganized. Farmers' Fair. "Potato Week". All pupils stay home. All class teachers visit the homes according to routes prepared and announced. Community Entertainments begun. Pupils above third grade select their Home Acre or garden spot. All clubs reorganized. Reports on Summer holidays. Reports on Home Acres. Community Council reorganized.	Regular class-room schedule. Home Acres reported on, charts kept in class-rooms. Founders' Day. Parents' Day. Arbor Day. Christmas Entertainments. Community Concerts continued. Week of Prayer. Week of Song.	"Planting Week" Picnic. "Planting Week." All pupils above third grade stay home, and teachers go out to Home Acres. Parents' Day. Teachers make weekly visit to Home Acres. Pupils at home Friday and Saturday. Community Entertainments continued. Clean-up Week. Mothers' Day. Better Homes Week. Baby Day. Exhibition.	Spring Schedule continued on farms. Special course in Bible Study. Canning work at school and at home. Baseball. Penn School Sunday. Water-melon Picnic. Holidays.

For seventy years, Penn School has taught the people to love their homes and to hold on to their lands. "You must use your land or lose it" has been its watchword. To this end, various incentives and methods of organization are tried.

Agricultural Clubs.—These clubs help, through the club spirit which they rouse, to create an enthusiasm for farming among the young people. The scientific knowledge applied on the school and home acres has resulted in the adoption of better methods generally. "Planting Week" on St. Helena is ushered in by a gallant array of young farmers who parade with banners and the Club colours.

(*a*) *The Home Acres Club* applies to the private farms the agricultural lessons taught in school. A school that uses the home acres so largely need not cultivate as extensively as one that is limited to its own acres. These home acres become part of the school equipment, and are cultivated by the children under the supervision of the school. They are in truth the "Children's Acres" set aside by the parents on their home farm. In this way, the parents have an opportunity of seeing what the children are taught. These acres are regularly visited by the teachers during the spring and summer seasons, and the visits are expected by parents as well as by children. No purpose is served by running counter to the seasonal needs of the islanders, and so the class-rooms are closed during "Planting Week" in the spring, and in "Sweet Potato Week" in the autumn. School acres are measured off in good time and winter work planned. The education that goes home with the pupils is what counts most in a rural school. Agriculture in the class-rooms is based on the home acres, and a chart is kept so that all may see the work done during the winter. Ploughing in the winter months is to be considered a real step forward, because by the old system of cotton farming, ploughing was done in the spring. The senior boys have half-acre plots, and are supplied with the equipment for their work. They conduct this work as their own business and are allowed the profits after the costs have been deducted.

(*b*) *The Garden Club.*—Better gardens mean better homes, as has been demonstrated by the group of community women and the older girls composing the Club. The members grow vegetables for canning, as well as for the home table.

(*c*) *The Progressive Young Farmers* (older boys) get their training on the home and school farms through pig, poultry, and crop projects conducted under the supervision of the Demonstration Agent and the school farmers. The desire to be able to improve on what their fathers have done is kept alive in this younger generation of farmers, and a wholesome pride in their calling is cultivated.

(*d*) *The American Tree Association* has a large volunteer membership in St. Helena. Each year they plant hundreds of fruit and shade trees. The Tree Planting and Fire Fighting Brigades of Penn School joined the National Association in 1923. "To plant and to protect" is their slogan, and visits to and reports regarding the planted trees keep up the enthusiasm. A general sense of responsibility for the trees is steadily fostered on the Island. The tree crop on the school farm is protected by a 'fire lane' which serves as a continual object lesson. "Arbor Day" is something of a continuous affair at Penn. Not infrequently, the school takes advantage of this occasion to have a tree planted by a distinguished foreign visitor in order to commemorate his visit, and to help to broaden the horizon of the pupils so as to include other lands.

Live-Stock.—The success of the poultry project has been a great incentive to the poultry work in the community. Visitors, White and Coloured, from other islands, have been there for information on poultry-raising. In addition, the school has cows, bulls, and horses, both for use and for demonstration.

The School Farm.—It must be said in this connection that agriculture, when it was first started at Penn School, was a most unpopular subject. Farming was well

known, had always been done, so why waste valuable time in school on the subject? 'School' meant quite a different thing to the people! Overalls were taboo, and farm tools stood for drudgery. Nevertheless, a steady advance has been made, so that now agriculture has taken proper rank in the course of study of a community school where all the pupils come from farm homes, and the people are farmers.

The farm is the agricultural class-room for the students. A variety of crops gives the pupils working knowledge of the crops that are suitable for cultivation there. For over fifteen years, the boys and girls in Penn School have been learning the value of the rotation of crops and the necessity of raising food. The school farm serves as an example to the community and demonstrates to the boys who are raising crops that crops can be made to pay. A group of boarding boys and day pupils pay a part of their expense by work on the farm. This farm is regarded mainly as an extra class-room for a rural school; and while its productive side is important, it is treated only as secondary.

Farm Demonstration Work.—When agriculture was carried from the school to the field, an important step was taken in rural education. The Demonstration Agent, a Penn School graduate appointed by the U. S. Department of Agriculture, not only preached rotation of crops, diversification, and better live-stock, but actually demonstrated his teaching in the farmer's own field and with his own equipment. A group of six men, led by the Agent, ventured to raise corn according to demonstration methods. Only half an acre to a farm was trusted to this experiment, but the success of these half-acres in doubling and trebling the crop led to the conversion of more and more men, and the work has increased so that now its influence can hardly be measured.

Farm-demonstrations in corn, rice, beans, sweet potatoes, sugar-cane, peanuts, cotton, etc., are carried on. Farm-plots are now more generally measured,

and more is known of the cost of production and the amount of investment.

The Demonstration Agent, whose headquarters is at Penn School, supervises all the agricultural work of the School and gives expert advice to the teachers when they visit the work on the home acres. He is consulted also by the farmers with regard to soils, crops, fertilizers, marketing, and the like.

At the request of the school, Government sent an expert to examine the ditches and make a survey. Through this help, fresh impetus was given to the work. Co-operation on the part of the two business firms on the Island, and a co-operative spirit on the plantations, all united in bringing about a better condition than the Island had had for years. *Fourteen miles* of ditches were dug and cleaned in one academic year, and the land subsequently shewed considerable improvement. The survey of the "ditching" was made by a representative of the United States Public Health Service, and his report stated that the ditches had been properly made for fighting the mosquito.

The Farmers' Fair.—This annual affair is a community enterprise and is enthusiastically conducted and enjoyed. It promotes healthy competition by offering an opportunity for exhibiting the best products raised on St. Helena. Such vital topics as "Making a living on the farm" are taken up at these annual affairs.

The Women's Poultry Club was organized with the object of furnishing eggs and poultry for the local markets. The success of the Penn School poultry projects has given strong incentive to the club, and promises for the women of the Island a new source of income.

A single year of the Better Farms Campaign saw new gardens started, fruit trees ordered for farms, orchards sprayed and pruned, fertilizing material bought and mixed at home, and a survey made of ditches on certain plantations.

St. Helena Co-operative Credit Union.—The Negro farmers of this Island, with average holdings not much

in excess of 20 acres, have the distinction of being pioneers in the State in agricultural co-operation of the type now so generally practised in America in cotton, tobacco, and truck production. Their Co-operative Society has been in continuous existence for over 15 years. Already well entrenched by a record of demonstrated usefulness in a relatively small way, the Society began really to function as a community facility when the boll-weevil visitation of 1918 reduced by 75 per cent the cotton crop on which they had been largely depending for cash.

The business of the Co-operative Society is carried on by a Committee of Management of nine members, elected by the Society. Its purpose is to lend money to the farmers at a reasonable rate of interest, and to teach them business methods.

The borrowing and loaning activities of the Co-operative Society were transferred to the St. Helena Credit Union in 1924. Each member holds a share (value $5.00 par). At the annual meeting of the Co-operative Society, the members voted to move into the Credit Union as a body. Thus the St. Helena farmer saves money, and makes his money work for himself.

The members inaugurated a definite and progressive policy, which helps to show the benefit of the Farmer's Loan. One year, each one to whom a loan was made promised to use it for a definite crop, and the Committee visited those particular acres during the season and reported actual results at the annual meeting.

The Society also does co-operative buying of seed and fertilizer, and co-operative marketing of certain crops. This is found to be not only extremely economical, but also contributes to the Island considerable prestige and advertisement.

Contribution of the Merchants.—What has been the attitude of the Island merchants toward the development of co-operation, designed as it is to make their customers independent? "Fortunately, the merchant

who came to St. Helena", says Miss Cooley, "were men of integrity, and credit is due to the firms for their policy of fair dealing, opposition to liquor and a desire to help the people hold their lands."

That is significant—"a desire to help the people hold their lands"; for the primary problem all along on St. Helena has been to tie the black folk to their farmsteads, inculcate in them a love for their home places, and stabilize them there.

"The stores, in a rural community," continues Miss Cooley, "are tremendous forces, and must be reckoned with as a part of the educational environment. Our merchants can be depended upon to help in working out and carrying forward, not merely school policies, but what should more properly be called community policies. When community events take place at the school, the stores are closed and the merchants can be counted upon to attend."

In conclusion, it should be added that no single factor helps the island community so much as the Co-operative movement. It not only saves the farmer from usurious rates, supplies him with loans to tide over difficult times, and makes possible newer and larger enterprises, but also teaches him the value of co-operation and business habits and inculcates a sense of social responsibility. What is true of St. Helena and the value of the Co-operative movement is likely to be true of isolated and retarded rural communities in other lands as well.

(3) *Better Homes.*

The National Campaign for Better Homes.—The work for bettering the homes of the Island centres largely around the *National Better Homes Demonstration.* This is a national campaign and contest, the President of the United States being Chairman of its Advisory Council. When the competition started in 1922, St. Helena, through the leadership of Penn School, fell into line.

General Co-operation.—"It fitted into our scheme of things", writes Miss Cooley. "A general committee of seven was formed of Penn School teachers and the islanders, with Miss House as Chairman of the whole. Each member of this committee was chairman of a sub-committee, and there were many hands willing to help in the campaign. The boys worked under the Chairman of grounds and surroundings, the girls with the committee on interior decorations and furnishings; the island merchants, White neighbours, and members of the committees lent all that was needed—and Jessamine Cottage, the little model home, stood as a demonstration, open every day for a week to the visitors that came from all parts of the island. And the best part of it all was that the work was done by the second generation of a people who had travelled down the road from the 'street,'[1] where a home in its true sense was unknown."

Demonstration.—The model home exhibited was a teacher's cottage on the school grounds. Every afternoon there was a short programme. Dr. Bailey, the Island Physician, gave a talk on home sanitation, the Nurse on home nursing, the Principal on pictures and flowers, and the Cooking-teacher on labour-saving devices. Music was contributed by the School Band. Over 500 enthusiastic visitors inspected the house and studied the carefully worked-out family budget. Great was the excitement when a letter from the then Secretary, Mr. Hoover, was received announcing that Penn had won Third Prize among the 961 competing American communities.

Other Better Homes.—The next year, 1923, a small cottage—an average Island house—was repaired, whitewashed, painted, and made into a model home. The furnishings were almost entirely made by the boys and girls in the Industrial Department. This time the Second Prize was won!

[1] The row of cabins on the plantations in the days of slavery.

Inspired by this second success, the Carpentry Department undertook to *build* a house for the 1924 contest,—not only for the Better Homes Demonstration, but to serve as a practice-house for the girls in their training. Again the whole community eagerly entered into the plan—ministers, teachers, White merchants and representatives of the Island societies serving on the Advisory Committee. The plan of the house was drawn by one of the senior boys, who also acted as treasurer. Teachers, pupils and men of the community had a share in building the house. The climax was reached when it was learnt that the house had won a *Special* First Prize, and a letter of congratulation had arrived from President Coolidge!

As a result of this all-year campaign carried on through the Better Homes Committee and the Homemakers' Club, and the efforts put forth during the National Better Homes Week, housing on the island has greatly improved. First was the one-room shack, with wooden shutters and a chimney of mud and sticks. Next came, typically, a house of two rooms with a brick chimney, glazed windows, and a weather-tight roof. Now there are a number of modern cottages, well built, well appointed. The majority are storey-and-a-half houses, with bed-rooms and living room, a hall running through, and with the dining room and kitchen built on at the rear, sometimes a continuation, and sometimes divided. In the "jump-up", reached by a little flight of stairs, there are one or two bed-rooms, and so, if the family has not outgrown its home, there can be privacy. During the 1926 Better Homes Week, besides having the houses used in former demonstrations again opened to the public, a new house was loaned to the Committee. This is an attractive little one-storey house, with built-in furniture, labour-saving devices, and water and lighting systems. The entire cost for building, including well, water system, and lighting, was only about $3,000 (equal in purchasing value to about Rs. 3,000). This demonstration was of special interest to the community because it is

the home of two Penn School graduates, husband and wife, who are teachers as well as natives of the Island.

Better Home-Makers.—However, better housing does not necessarily make for better homes! Better home-makers are indispensable. To this end Penn School does not a little. As mentioned above, the Better Home demonstration building of 1924 is the girls' practice house, and is used also for the Home-Makers' Club and other community meetings. Cooking, serving, laundering and everything needed to make for better homes are emphasized at Penn. Though Penn School is largely a day school, pupils are expected to spend at least one or two years before graduation in the Boarding Department, where they get more intensive training in home life and home-making. The girls in the Boarding Department actually do the cooking for the school family, while the day school girls prepare and serve the school lunches. Health charts are kept in each grade, and a close connection is established between the cooking and the nursing departments. The gain in weight by the school children is attributed largely to the daily lunches at school. The work in all the school buildings is almost entirely done by the girls and the boys. The day-school children receive instruction in house-keeping and gain experience in scrubbing, window washing, sweeping, dusting, the care of lamps, etc., forming habits that are carried by them into their homes.

Canning at Home.—In the old days, where practically all of the farm was devoted to cotton, the cash from the cotton crop brought the food in cans from the merchants' shelves. But now, during the summer term, all the older girls have lessons in 'canning,' *i.e.*, preparing tinned foods and fruits. This means a more varied diet in the home. At first, the Community Canning Club met at the school. These older women, bringing in their garden vegetables and working together under the great pines, helped to create a closer connection between the home and school. Incidentally, it may be remarked that the school kitchen

probably has as great a fundamental value as many books put together. In order to meet the needs of women far from the school, canning clubs were formed, and each team raised the money for a 'club canner', to be owned and used by all, and kept safely at the captain's house where the club would usually meet. So the work that is started under the trees of the school house goes on in the yards of the homes where it normally belongs. Just as the school farmer visits the home farms and gives instruction in the field with the farmers' own equipment, so the cooking teacher does extension work in the homes, visiting each club regularly and continuing it by a schedule of summer work. In the school, the Better Home Garden provides vegetables for the cooking and canning lessons.

The work extends in all directions among the women of the community through the seven Home-Makers' Clubs. Their meetings are held regularly throughout the year, and here, not only canning and cooking but all home activities are discussed.

Sewing.—The sewing teacher instructs girls in how to make their own clothes, and clothing for their little brothers and sisters, or for the community. The Sewing Room is one of the busiest places on the farm. It is the custom to expect the girls to provide their own materials. There has been a distinct gain in the ability of the girls to appreciate better-made clothes, and attire appropriate for different occasions. The Negroes' love of colour is felt to be a gift that should be developed. On those Sea Islands, the white-washed houses are "touched up" with green, blue or pink, in an unusual but artistic manner, and it is the special province of the sewing teacher to develop this love of colour so that it may result in harmonious blendings instead of in crude combinations. It is also held that rural teachers need to emphasize the difference between town and country. For so doing, they have ample opportunities at school and while on their visits to the homes of the pupils. Country girls need to be taught that there can be a country style as good and

as necessary as the city style, but different. Learning to adapt themselves to country life, it is hoped that they will learn to cease envying and imitating their city cousins.

The Beauty of the Front Yard.—Stress is laid on home gardens, because the cultivation of beauty and order in the flower garden and front yard inevitably has its effect on the back yard and the interior of the home. For the encouragement of efforts along this line, the Keigwin Front Yard Prize was offered by Mr. Keigwin, Commissioner for Native Development in Southern Rhodesia, Africa, who visited the school together with the author, and was much impressed with its work. Such incentives to Better Homes are not uncommon on St. Helena.

Training in Small Industries.—Nor is this all. The industrial workshops and courses are designed not only to train the boys in the work that is helpful to a farming community, but also to serve the whole community through making native baskets, cobbling shoes, making harnesses, building homes, repairing and making furniture, carts and buggies, shoeing horses and mules, and repairing automobiles. The basketry teacher, a Penn School graduate, is directly descended from those who brought the craft from Africa, and is thus preserving a practical as well as a beautiful craft. Farmers add to their earnings through the basketry shop.

The Parents' League.—Unsparing pains are taken to bring the home and the school closer to each other. The Parents' League meets four times each year, the event being recorded on the yearly calendar. The attendance of at least one parent for each child is insisted upon, as well as "a written excuse" in cases of unavoidable absence. On Parents' Day, the children are invited to stay at home in order to spare the parents the obligation of "minding the house".

Teachers' Visits to the Homes.—Much is made of the teachers' visits to the homes from which the pupils come. Systematic records are kept of their visits.

These sheets, carefully written after the teacher has found out all the points that go to make the background of the child, are a record of standards raised and still advancing. They serve as pictures, for it is believed that rural teachers can do their work well only when the picture of the home and the whole family is clearly in mind. Here is an average 'picture'.

Size of house: Five rooms.—Neatness: Good.—Neatness of yard: Good.—Out-buildings: Two.—Neatness: Fair.

Size of Farm: 22 acres.—Crops: Corn, peas, sweet potatoes, cotton, sugar-cane.

Garden: About twenty by thirty feet.—Wood-land: About half an acre.

Occupation: Mother, farming and house work.—Father, farming.

Attached to this teachers' sheet is the one prepared by the school nurse, who follows the plan of the State Board of Health in her physical examinations. And so bridges are being built between the school and the homes, and naturally the school is felt to belong to the people.

Other Incentives.—The idea of progress and improvement is constantly kept before the people, and all kinds of inducements are offered for its realization. The report of the Publicity Committee for 1924 says, "As one goes around the Island, one cannot help but see the great improvements that have been made. On the plantations visited there were 26 new homes, and 171 families who had made improvements of some kind since 1923; and 998 improvements were made on and around the homes." This survey of the Island was the special feature of that year's programme; lists of improvements were submitted, and the lists verified by the Publicity Committee. A prize was given for the longest verified list.

Concluding, it may be said that there is more truth than poetry in the words of Miss Cooley: "A school

like ours is like a factory; its ultimate product, homes."

(4) *Better Schools.*

The Pupils' Background considered.—The individual and the community must advance together. The appeal to boys and girls to develop vigorous and useful lives is lost if living conditions are intolerable. Hence the reason why it is felt that a rural teacher should become a student of social conditions, and consider the entire background of his pupils. Thus serious and successful efforts are made at Penn to regard the home, the farm, the school, the church, the workshop and the playground as educational forces in the child's life. It is this aspect of Penn School that is of no small value to the observer from overseas. And of that much has been said already.

The work done at Penn School may be summarized as follows:—

(*i*) *Industrial and Vocational Work.*—The practical work is divided into six divisions for the girls:—

I. Housekeeping:
   - House Cleaning.
   - Cooking.
   - Laundering.
   - Canning and Preserving.

II. Home Management:
   - Care and use of Rooms.
   - House Furnishings.
   - House Decorations.
   - Planning Meals.
   - Cooking Meals.
   - Household Accounts.
   - Labour-saving Devices.
   - Taking Monthly Inventories.
   - Inspection and Supervision of the Work of Groups I and II.

III. Gardening:
   - Flowers, Vegetables and Fruit and Nut Trees.

The girls are divided into three clubs, working under different conditions:—
   - The Thrifty Workers.
   - The Thrifty Home Makers.
   - The Faithful Garden Workers.

IV. Sewing:
   - Plain Sewing.
   - Dressmaking.
   - Millinery.

V. Library:
   - General care of the School Library, which serves the Community and the School.

VI. Practice Teaching:
   - Normal Class Students.

The practical work for the boys is divided into eleven types or divisions:—

I. Farm Fields and Orchard.
II. Forestry and Wood Supply.
III. Dairy.
IV. Dairy.
V. Garden.
VI. Roads and Grounds.
VII. Native Island Basketry.
VIII. Blacksmithing and Wheelwrighting.
IX. Carpentry.
X. Cobbling, Harness-making and Upholstery.
XI. Machine Repairs.

The school year is divided into four terms, each about ten weeks in length. These terms follow the seasons, autumn, winter, spring and summer. Work assignments are made for all High School girls and boys at the Assignment Meetings held on the Thursday preceding the beginning of the new term. The assignments are read in Chapel on the Friday before the new term.

In recording progress, the pupils are classified in three groups as follows:—

Group I.—Beginners,—those coming to the department for the first time, and those failing to pass to Group II.

Group II.—Dependables, who have shown ability to perform independently work assignments in the department.

Group III.—Leaders, who can take responsibility in the department and supervise other pupils while working themselves.

Each pupil before graduation is expected to attain to Group III in at least two departments and to have attained to Group II in all departments to which he or she has been assigned for two terms.

Records of the practical work are kept in a small loose-leaf book, which is the property of the pupil. Another book shows the types or divisions of work, the number of weeks spent in each division, the marks secured in each, the average marks, and on the back of that sheet the remarks made by the instructor, on the ability, initiative, neatness, trustworthiness, and leadership shown. Another sheet shows a summary for each department filled out at the end of each term. Another shows the departments, with the date of starting the work and the date of ending it, given in such a way that a glance shows just how much time that pupil has spent in each. This picture is of great value in showing the work covered. Assignments are made according to the need and the qualifications of each pupil. It is an elastic system designed to meet the needs of the individual. The pupils take their books when they leave school, but their records are copied into a School Record Book.

(*ii*) *The Academic Course.*—The academic work in classes I to XI is that based on the course of study required for the Public High Schools of South Carolina. The school, by conforming to the State requirements along this line, increases the opportunity for ambitious boys; for now they do not have to leave the Island early. An ungraded group is used as practice school for the Normal class students.

(*iii*) *Agricultural Work and Bias.*—The agricultural work is carried on through clubs. Each club is organized with its president and secretary, the teachers acting

as leaders. Classes I, II and III have nature study and simple gardening at school. Class IV has an acre of corn or pea-nuts grown on the School Farm. Classes V and VI have an acre or half an acre of corn or pea-nuts on the home farm. Classes VII, VIII, IX and X have:

Girls.—Garden and Poultry Clubs.

Boys.—Progressive Young Farmers' Club.

Class X boys manage a miniature farm as their Senior Project.

The new agricultural work for the year begins with "Potato Week" following the Farmers' Fair, when all pupils stay home to help their parents in harvesting the sweet potato crop. The teachers visit the homes and with the help of the parents, start the new acre of corn, the gardens or other projects.

The class-room work in agriculture, during the winter term, is carried on by the teachers under the supervision of the demonstration agent. He meets them once a week to go over the work outlined, and to help them in their problems. During "Potato Week" and "Planting Week", he meets the teachers every morning before they start on their routes, to hear the reports of the previous days' visits, and give expert advice on the problems which arise. The routes are arranged according to plantations and are notified on the notice boards. The pupils and at least one parent are expected to meet the teachers at the farm.

The advanced agriculture for boys in the classes VII, VIII, IX, X and XI is given by the men paid by the Agriculture Department. Practical work in general farming, care of live-stock, poultry, pigs, dairy, and of the orchard and grounds is assigned in rotation, as also the study of agriculture. But agricultural training alone would not suffice, for though 90 per cent of the Negroes who almost exclusively occupy the island are farmers, it is felt that trades must be taught to the younger people, not all of whom can, will or should be farmers.

(*iv*) *Other Lines of Work encouraged.*—Skilled workers are required for the service of the community. Also, since not all born on the island will remain there—else the land would be over-populated very soon—outgoing young folk must be equipped with trades and crafts before they go into the larger world "off island". Then they will be fitted to make their way, whether or not they seek further education. Basic agricultural training is taken by all students, along with the eleven standard grades of academic education; and depending on the pupils' desires and aptitudes, industrial training is given in selected trades. No pupil can escape going through all the various activities of the school, while he is in training; but on the other hand he is allowed to continue for longer periods in those trades which he particularly desires. This flexibility is greatly appreciated by the pupils. The girls have entire charge of the house-keeping in the school buildings, and are given lessons in sewing, canning and cooking. The boys have supervised work on the school farm, as well as their lessons in the workshops—basketry, blacksmithing, carpentry, cobbling, etc. This work is partly remunerative and contributes towards the $5.00 entrance fee. There is one "industrial day" a week for each class from IV to VII. Vocational work in classes VII—XI involves a half day in class-rooms and the other half day in workshops and on the farm, in the sewing room and in the kitchens.

(*v*) *The Teacher-training Course.*—A regular training class has been established in the eleventh year under a trained normal teacher. Penn School finds the securing of rural teachers to be one of its most difficult problems, because of the lure of town life, the larger salaries offered in towns and the failure to inculcate a missionary zeal in most teacher-training schools. Since the whole community is regarded as the school, and only those who have lived in the community at least one year can enter fully into its needs and activities, it is encouraging to notice that 12 out of a staff of

nearly 27 teachers have had over ten years of service at Penn. The girls in the Normal School do their practice teaching in St. John's Ungraded School. Each one prepares for herself a set of simple equipment—arithmetic measures, spelling and reading cards, mounted pictures, black-board erasers, etc., suitable for rural schools. The normal course prepares the students for positions in the country schools of the Islands. Here they teach children in the lower grades, many of whom in course of time come to Penn after receiving all that the country school can give. The country school-teachers and those of Penn School hold joint meetings every year, and Penn keeps thus in close touch with the work of its graduates in these schools.

There has been a revision of texts and courses in the high school, to bring these into closer and more vital touch with the lives of the pupils. For this purpose, simpler texts, revised courses, and a new course in Rural Life Problems, have been introduced. In all this work, the child and not the subject is considered the centre of interest.

Books in the Homes.—It is worthy of notice also that books are becoming more common in the homes. The Penn School Library located in the Community House sends out books through the children. There are over 5,000 library books now. Every class has a reading period in the Library each week. Lists of desirable books are put up in the classes, and lists of books read are made by the pupils. In addition to this, pupils, teachers and members of the community take out books for home reading. Library boxes of from 30 to 40 books are sent to the country schools on St. Helena and near-by islands. In a few of the homes one sees the beginnings of a real private library. The desire for knowledge is the beginning of all progress.

(5) *Better Citizens.*

All-round Training.—To bring through books the more abundant life, to a people just freed from slavery and whose only hope of a fuller life had been "beyond

Jorden's Ribber", was the aim of the founders of Penn School. And when in 1905 industrial training was added to the lessons of the class-room, it was not merely to give industrial efficiency, but to reap, in the character of the pupils, the "moral consequences" of labour with the hands. The whole system of work and study and play at Penn may well be said to have been conceived for the making of better citizens.

Emphasis on Service.—Close co-operation is maintained with the local churches, and this is considered of vital importance to the success of the school's uplift programme. The religious life of the school is strengthened by the weekly prayer meetings, Sunday night chapel services in Frissell Memorial, and the active Y.M.C.A. and Y.W.C.A. The "Y" Boys helped to repair some homes of the old people, and in their play-time built a new home for Aunt Binah Holmes, whose house was in imminent danger of coming down. Home problems and clean living are discussed in their meetings, and they are called upon to give special service in times of emergency. The girls and boys carry Christmas baskets of food and clothing to some of the needy. These organizations not only help the young people in their own religious life, but develop among them the desire for service.

The Public Service Committee.—A group of pupils from the High School elected by the pupils in the upper four grades, are responsible for school morale. A committee of teachers guides them. To be a member of this Service Committee is the highest honour in the school. The pledge taken before the whole school on the grand occasion of their installation in office, is significant: "We, the members of the Public Service Committee, pledge ourselves to be loyal to our school, honour and obey its rules, and to do all we can to serve those about us." Its motto is, Honour, Duty, Service. A word for each month is chosen and written in every class-room; and Honesty, Reverence, Self-control, Self-respect, Thrift, Courtesy, etc., all receive emphasis in

turn. One class each month presents a programme based on the ideal or virtue and thus emphasizes it further. Such "drives" help to focus attention on some quality that is in danger of being neglected. Manual labour is no longer regarded as undignified. The pupils assist on the playgrounds and on the roads to and from home. The girls assist at the daily school lunches, while the boys care for the water-trough by the road-side.

Kindness to Animals.—The American Humane Society, organized at Penn School, has given the children a deeper realization of their responsibility to animals—an important lesson for any rural community.

Community Service Award.—High standards of community service are being developed also through the annual Benjamin Award of $25.00 for the most distinguished piece of community service rendered by a Penn School graduate and a Penn School student. Nominations are made through various organizations and are voted upon by the Community Council. The following are the qualifications said to have been possessed by the winner of the last award. They indicate the growth in public sentiment:—

1. His fine community spirit is shown by his willingness to help in every possible way.
2. He is a great worker in the Church, in the Sunday School and in the Lodges.
3. He did a special piece of work in the reorganization of the Blue Mountain Lodge, which meant a great deal of good to the economic conditions of the Island.
4. He is a native of the Island and intends to stay here.
5. He showed fine community spirit in building up the road near the Rev. D. C. Washington's, also the road past Frogmore School.
6. He is active in the Praise Houses, taking up with the people any matter that might help them, either in agriculture, religion or education.
7. He has risen to a position of leadership on the Penn School Farm in spite of difficult conditions.
8. As Superintendent of the Ebenezer Sunday School, he stands for building up the church through the young people.

9. He has shown his real interest in agriculture as a demonstrator on his home farm.
10. He has built a " Better Home " for his family.

The Community Council.—In 1916 it was found necessary to centralize and co-ordinate the various community interests and activities. This led to the organization of the Community Council. Every school worker is a member ; also the ministers, and the Island doctor. A monthly meeting, with a report from the various clubs and committees, serves to keep all the workers in touch with the larger aspects of the school's work, and to provide an occasion when certain questions of school and community concern may be discussed with advantage.

The Sales House.—An institution that has been of great value to the community is the place where donations of barrels and packages of clothing, etc., are received, and where many families secure the articles necessary for keeping their boys and girls in school. Here, too, the old people can have some of their needs met. Prices vary according to the pecuniary conditions of the buyer, but all pay something, except the " afflicted" and those for whom exception must be made. Work and farm products as well as cash are accepted as payment. In this way, even the poor can save their self-respect and independence.

Games and Recreation.—The provision for recreation and the encouragement of athletics was one of the biggest problems. Much needs to be done along this line in rural districts, if a drift into the towns is to be prevented. Further, since country boys and girls are called upon for so much out-of-door work, and play is often in danger of being forgotten, Penn School insists that play should take an important place. Base-ball, basket-ball, football and other organized games have had a large influence in the development of a love of play and sportsmanship in the boys and girls of the school. One teacher or another is on duty supervising the pupils during play hours. In a community where play was not known in its true sense,

A CLASS IN LOCAL GEOGRAPHY, PENN SCHOOL

Using a sand table made by the boys in the carpenter's shop. The map made shows St. Helena Island, its boundaries, roads, schools and churches.

THE COMMUNITY CLASS, ST. HELENA ISLAND

Membership 76; Meets every Wednesday; Average attendance, 35. The school nurse gives lessons in home hygiene, and the members make quilts for the very poor and aged in the community. (*See Page 26*)

and loafing during "off time" was common, and baseball too often broke up with a quarrel, games have become community events, and a general interest has been aroused in athletics and healthy recreation—a no mean achievement amongst a rural people.

Social Education and Preservation of Culture.—Events such as the Farmers' Fair, Christmas entertainments, an exhibition at the end of the winter school term, and concerts and plays, bring hundreds of people to the school, on an average of once a month. The social side of the people is being reached also through the regular meetings of the Sewing Circle, the Community Class, and the different clubs. The carols and entertainments at Christmas, the Penn School Band, the Planting Week picnic, the graduating[1] and class exercises and the Mystery Play, give added opportunity for the practice of the gift of music and the dramatic ability that belong to the Negro race. The Quartette has done much to preserve the Island 'Spirituals' (the Negro religious hymns). They are constantly discovering "new ones", which means that they are finding very old ones which the younger generation had lost track of, and which otherwise might have been lost for ever. The St. Helena Folk-lore Society, organized to preserve the folk-lore of the Island, gave invaluable aid in the composition of the St. Helena Spirituals. No school or community programme is complete without the quartette and the "Spirituals".

E. Conclusion.

Achievement.—The story of how the rough men and women of the fields, born on the slave "street", and ignorant of the ordinary practices of society, were led first from their distress and ignorance, and later from their pathetic yearning for Latin and Geometry, and

[1] The term 'graduation' in America is not limited to the passing of a University degree, but may also denote the successful completion of a course of studies in any school or college.

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taught to identify education with home-making and diversified cultivation, has now been told. Three generations have bridged the gap. The elders of the race who made a bridge—with their own bent backs and enduring muscles—between the old African slavery days and the sixty difficult years of freedom, are deserving of all praise and admiration. Penn School has helped to train their sons and daughters, their grandsons and grand-daughters for their part in an emancipation which has brought not only liberty and its gifts of the spirit, but a successful achievement of the new standards of health, soil culture, housekeeping, family relations and social responsibility.

Problems and Difficulties still Unsolved.—To be sure, there are yet some unsolved problems, and it is admitted that mistakes have been made. To the observer even these are not without value. A few of such instructive difficulties are given here.

The Sunrise School.—Penn School started off with an entire change in the schedule of work when summer term began. At 6 A.M. the children were in school, and at eleven on their way home. This worked well for the near-by pupils and for the teachers, but a call from the far-aways, who would arrive at school often wet to the waist from walking through the heavy morning dew, brought the schedule back to the old hours; and now, on the whole, larger numbers are better served.

Parents' Meetings.—Several plans have been tried. They are still at work on the problem. At first, each class had one parents' meeting per year. After the novetly wore off, the meetings dwindled. Then they tried having one large parents' meeting once a month, but they found the number only equal to that of the old meeting. Then they decided to depend upon the teachers' home visits, but they found that that method failed to give the parents a sense of responsibility for the school as a whole, although it was a tremendous help in individual cases. Their last plan,

described earlier, has been to call four regular parents' meetings per year, and to insist upon the attendance of at least one parent for each child. The results of this plan are awaited with interest.

The Question of Giving.—There are not many problems more difficult than this, in an institution of this kind. The school has to deal with appeals of all kinds, and tries to study every case and its needs. To give something in return for help received is a most important habit to cultivate and maintain. There are few beggars on St. Helena Island. When a family has long illness or has experienced a disastrous fire, the School gives outright from the Community Fund or Sales House Supplies. It is felt that there should be a Community Relief Committee organized in connection with the Frissell Memorial Community House, so that appeals for help may be carefully investigated and intelligently met.

The System of Remunerative Work.—The pupils are paid in cash if they are in the Day School for work done out of school hours, and in credit for their board if they are in the Boarding Department. A number of children, by work on Saturdays and out of school hours, are able to continue on the road to education. There is, however, the danger of a wrong viewpoint being developed. The feeling that they are being paid for their education must be guarded against. The problem of remuneration is a serious one, because the pay offered them, if they leave school, is alluring and often surprisingly high.

Rural Teachers.—The most difficult problem of all! The schools preparing the teachers respond largely to the needs of towns, where salaries loom large; and the 'missionary motive' is not emphasized much in modern educational institutions. When a group of about 100 training students in one of the largest schools were asked how many hoped to go into rural schools, there were but three who responded. A country school is often used only as a stepping stone to work in the towns.

Home Visits.—The weak point in the older plan was that it was impossible to have each teacher visit each

home represented in the class. This practice sometimes meant as many as five trips to one home, for the children from that home may be in as many classes. This was physically impossible because the distances are too great. The Island is about 18 miles long and about 7 miles wide, and the tidal rivers cutting into the Island increase the road-distance to many plantation homes. But until some plan is worked out to make this possible, the ideal of each teacher knowing the family background of each of the pupils cannot be entirely realized. Their present plan is to send the whole group of teachers out in the "Chariot" (their Ford Truck). The teachers visit their own pupils, walking into the homes from a central point. This means some loss of time to the teachers who have no pupils on that particular plantation, but on the whole the gain is considered to be greater than the loss.

Baby Day.—Weights and measures have brought into prominence the nearly perfect babies. For the last two years all the babies brought out won a blue or red ribbon. The mothers and babies that now really need Baby Day are the ones who (the school feels) have yet to be reached.

Unique Features.—Still, it cannot be forgotten that one of the great achievements of Penn School is, in the language of the Dean of the School of Education of Wisconsin University,[1] that there is "nothing academic about the school, although all the various school subjects are taught. Nor is there anything contemptuous in the attitude of the community towards the school, although all the old bases of such contempt—ignorance, poverty, remoteness and the like—have existed in more than full measure in the community. The school subjects are saved from becoming academic by being taught in such ways and at such times as to give happy meaning to the work that is being done in the fields and shops of the community. Whenever these subjects can be taught in a way so practical that

[1] Hart, Joseph K., "*A School Somewhere*," *Survey Graphic*, September 1925.

they will *function* in the labourer's house as well as in the home of the prosperous merchant, they may truly be said to contribute to the right kind of education."

It is through the country school and its influence that farmers, both present and prospective, may most directly come to appreciate the true significance of country life and the possibilities of all agencies and organizations working towards its betterment. By this it is not implied that the school shall do all, or that it shall assume the work of other institutions. But, quoting Professor Carney,[1] it may be said that "the school is generally the best and most available agency in the local country community for introducing various phases of rural improvement, and for instituting immediate progress, and may become the most immediate and effective local agency in the solution of the farm problem."

The Chief Lesson.—Because of the relevant similarity of the conditions and problems of St. Helena to those confronting rural areas in Africa, China, and India, a study of Penn School and its achievements is both instructive and encouraging. It is therefore not inappropriate to conclude this account with the words of Dr. Loram of South Africa, referred to in the beginning, who, summarizing his personal impressions of this school, writes, "The relating of all the school work to the needs of the community is in conformity with the best theories of education. It is that feature in particular which makes Penn School a model and an inspiration to teachers from overseas."

[1] Carney, Prof. Mabel, *Country Life and the Country School*, p. 136.

CHAPTER II.

THE BERRY SCHOOLS.

"I am not interested in Berry primarily because of the splendid education it is giving the young men and women here. I am interested because there is being worked out here the kind of education which the whole world needs."

THOMAS JESSE JONES.
(*Educational Secretary, Phelps Stokes Foundation.*)

Their Significance.—Years ago, President Theodore Roosevelt was struck with the significance and possibilities of the Berry Schools, in the State of Georgia. He saw that they were meeting a need, and that the foundations on which they were built would insure growth and permanency. "What this school aims to do," he said, "is to train mind and body, and what is more than mind and body—character..... I believe in this school, because it was initiated, and is being carried on, and extended, in a spirit which combines in an extraordinary degree adherence to a very lofty ideal with the most practical commonsense in realizing it. I believe in it, because it recognizes what are the prime essentials necessary to good citizenship in our people; it takes the boy and the girl, and trains them in practical efficiency, so that when they go out, they shall go back to the farm and to the shop able to do infinitely better work for themselves, able to lift the profession to which they belong, and at the same time, resolute to do their duty by their neighbours and by their State..... Those are the reasons why I believe that Miss Berry and those associated with her have been doing one of the greatest pieces of practical work for American citizenship that have been done within this decade."

A. HISTORY.

Miss Berry's Ideal.—Following the tradition of many generations, Martha Berry was educated for a life of

ease and pleasure, to take her place in society, to attend the 'house parties' so famous in that section of the State of Georgia, and to follow the usual round of social gaieties. But a few years of this, following her return to the white-pillared mansion from a girls' 'finishing school' in Baltimore, were enough to convince her that it was an unsatisfying kind of life where all effort was to no particular end; and the old days which she had once enjoyed seemed now, somehow, a mockery of the great purpose of life. It was simply that into her young life something new had been born. She wanted to reach out toward something bigger and broader than the old ideals of aristocratic birth and days of selfish pleasure. She longed to share with others less fortunate than herself, some of her privileges, believing that she could best serve her Master by thus serving some of His children.

Local Conditions.—There were, perhaps, six million White people living in the Slave States who were not slave-holders, and who were greatly handicapped by the social and economic conditions that slavery and the plantation system had created. These White people in many cases found themselves driven to the highland regions. Here they lived in a primitive way as small farmers. They knew nothing of towns and cities, and were isolated in their local communities through lack of roads and by reason of the topography of the Appalachian wilderness. They were of English and Scotch ancestry, and a people of fine natural qualities, sturdy in physique, mentally capable, and peculiarly susceptible to moral and religious influences. But their contacts with the rest of the world grew ever less, and their standards declined in every way with the depletion of their thin hill-side soil and their scanty opportunities.

There have been few more definite needs for "uplift work," to use a hackneyed phrase, than those presented by the condition of these Southern mountaineers. For years Miss Berry had had a vague knowledge of these people living in the remote sections of her own State,—

a people whose poverty and isolated lives had barred them from the advantages of religion and education, a people who simply because they were out of the way, had been left untouched by the march of progress. On the Berry Plantation and in the near-by woods were children of this very class, whose education and training had been sadly neglected—little mites of humanity who were growing up illiterate, unkempt, with nothing in their environment to inspire a better condition of things.

The Beginning of the Work.—The beginning of Martha Berry's labour of love was the gathering of four of these neglected waifs one Sunday afternoon in an old log cabin where she told to their eager ears the beautiful Bible stories, the like of which they had never heard. Sunday after Sunday the size of the assemblage grew, as not only brothers and sisters, but soon mothers and babies and dogs came along. By autumn forty persons, some young, some old, were assembled on Sunday in the cabin on the Berry grounds, sitting on soap boxes, skins, shuck mats, singing hymns, and listening to their youthful teacher. This Sunday School was so successful that Miss Berry was often asked to go farther into the remote sections, where preachers or scholars never went, and organize other Sunday Schools, thus gaining for herself the name of the "Sunday Lady". Sometimes she would take the children on walks through the Georgia woods, unfolding to them all she knew of the romance of plants and flowers.

The Need for a School.—Martha Berry had worked herself into a permanent job. The realization of this came to her with something of a shock in the Sundays that followed, as she made her children wash their hands in the tin basins outside, and showed them, through an old microscope, the startling difference between clean hands and dirty. And coming into closer contact with the people of the mountains, she began to realize the poignant need for a school of some sort, for real education of heart, head and hand. Something more than Sunday Schools was needed, if these

" SMALL BEGINNINGS "

The Log Cabin in which Miss Berry began her work.

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children were ever to be released from the bondage in which poverty and ignorance held them, and had held their ancestors. And then it was that the vision of opening a day school that would reach the neglected places came to her—a school that would open the door of opportunity to those isolated boys of the Southland and give them a chance in the world. What could not a real school do, a school which would simply teach the boys and girls of the mountains how to do, with their own hands, the things which their ancestors had been able to do, and would add to that all the clean living and character which her little Sunday School tried hard to develop. Why could she not build a one-room board school house, get the county to put in a three months' teacher, and then herself pay for as many months as the children could be held together? By the spring of the next year, this dream had come true, for on a small tract of land, given her by her father, a little building had been erected, a teacher hired—and Martha Berry's School was started.

Finding Funds.—Before many months had passed, this one-storey white-washed building, with rooms added on either side, was inadequate to accommodate the boys who came from far and near, eager and hungry for knowledge. Besides, despite all her efforts, the children could not be kept long enough at school; for behind each child every day was the drag of poverty and hard work at home. And the teaching itself, it was daily becoming plainer, could never accomplish what she had expected in the beginning. Martha Berry was beginning to dream of establishing a school that would really be worth while. Was there not some way to make that into a wonderful reality—some way, when the world was so full of human sympathy, and wealthy and noble-hearted people? If they would only see, as she saw, the need for such an institution, surely they would give freely and gladly.

Other people then must be made to see the glory of the vision that was guiding her. She would go to the great Northern Mecca, where people spent money

so lavishly, and tell them the story of her mountain lads, and plead for them. And so in the winter of 1901, she set out alone for New York City—a young woman, Southern born and bred, whose whole life had been sheltered, setting aside the ridicule and discouragement of her family and friends—to beg funds for her school of neglected boys. During the many weary days of fruitless endeavour which followed, the memory of those starved, eager faces which came to her, begging for a chance, was incentive and sustenance enough. But when at last she stood in her room in the great metropolis, with a five hundred dollar cheque which a kind-hearted philanthropist had given, clutched tightly in her hand, her joy and pride knew no bounds. Six weeks later, when she went back to the children in the woods, she had laid the financial foundation for the school of her dreams.

The First School for Boys.—It is perhaps unnecessary to give in detail all the events of the next ten years—all the endless work and achievement, and heart-breaking discouragement,—while Miss Berry gathered one by one a little group of men and women to work with her in the school; while the woods and broom sedge gave way gradually to tilled fields and roads, and one by one log buildings sprang up, and the graduating classes grew year by year, from one to five, to twelve, to thirty, and a real "working" school came into being. Realizing the inefficiency of the average country school, believing thoroughly in the dignity of labour, and that the best education is that which trains not only the head and heart, but the hand as well, Miss Berry decided to make her school one in which religious, intellectual and industrial training would be combined.

The Girls' School.—No sooner was the boys' school securely established, than Martha Berry began to plan a school for girls. From the time when she began the little Sunday School in the old pine cabin, she had it in her heart to start a school for girls; for she had noticed how narrow and shut-in many of their lives were, and how much harder it was for the country girl to get an

education than it was for her brother. She felt that the girls should not be neglected—the shy, uncared-for, womanly girls who were to be the future wives and mothers, and who needed to be trained not only in books, but in the art of home-making as well.

About a mile from the boys' campus was laid the foundation for the girls' school. By this time, there were full-fledged carpenters in the Berry workshops who could make everything connected with a building except the plumbing. They cut down the pine trees, hauled the logs, and soon put up a very attractive cottage. On Thanksgiving Day, 1909, the school for girls was opened.

Into the founding of the project as a whole, Miss Berry did not hesitate to merge her own modest inheritance. Gradually the school acquired adjacent lands and now it has a domain of about six thousand acres. Its equipment of buildings and school appliances is not only creditable but important, and in some respects, unique. With the timber growing on the land the mountain boys have helped to build many of the log structures that have served the earlier purposes of the school. These are by no means unsightly or undignified. An artistic touch, so rarely observed in school buildings, is characteristic of Mount Berry.

The Foundation Schools.—But Martha Berry's labour of love did not end here; for after a few years, there was felt the great need for a preparatory school, not only for the younger boys, but also for older boys who had had an irregular schooling. This mountain school is meant to fit such boys for entrance to the High School. A few of the buildings have been completed, among them a beautiful hall, built by a sorrowing father and mother in memory of their son who died in France. The Foundation School for girls is located on the same campus as the Girls' High School.

The Roosevelt Award for Meritorious Service.—Three hundred boys and two hundred and fifty girls in the High School, and a hundred and fifty pupils in the Foundation Schools—this is Miss Berry's family

to-day! She is giving them opportunity for an education that could hardly be bettered, one that is unique not only for its being a working school, but for its magnificent inspiration. It may not be inappropriate to bring this brief historical sketch to a close by suggesting that the selection, in 1925, by the Roosevelt Memorial Association, of Miss Berry as the recipient of a medal (presented by President Coolidge at the White House) is to be regarded as representative, while it is also personal. The medals of the Association are awarded for great and conspicuous public service, and for fruitful leadership in some large but definite sphere of activity. All workers for the welfare of the humble American home, for the training of childhood, and particularly for the redemption of the rural districts of America that have not kept pace with the progress of the times, will welcome the discernment that had singled out Martha Berry for a tribute.

B. Aim.

A Preparation for Country Life.—The primary purpose of the Berry Schools is to train young men and women for country life. Realizing that the profession of farming stands at the base of the whole land, the school attempts to place the career of the farmer on a higher standard of dignity, of usefulness, and of reward. If the farmer is an *ignoramus*, of course the profession will be treated with contempt. It is a cardinal principle of the founder that intelligence should direct every effort and activity. Therefore, side by side with the trades, and correlating and connecting with them, there is an academic department. It is hoped that the boys who leave Mt. Berry will have nothing to fear in comparison with the men in other vocations. More than that, they are trained, not merely in the ordinary three R's, but in the handicrafts, so that when they go back, they will be able to put the farm on a more paying basis, and make the farm house an attractive place in which men and women can live

and bring up their children. The schools, in other words, aim at fitting the students for life and its tasks—the boys to farm and garden and develop the rich resources of their country, the girls not only to make a home and care for it, but to beautify it with flowers and shrubs and generous Nature's other gifts.

A 'Gate of Opportunity'.—It must be stressed, at the same time, that the school is not intended for students who are able to attend expensive institutions, or for those who are living conveniently near a good school. It is definitely meant for those of limited means, who are ambitious to make the most of their opportunities and who are willing to work for an education. No one can 'buy his way' in the school. Essentially, it is a school for the poor neglected boys and girls of the mountain and rural districts of the South. The Berry Schools grew out of a feeling that there were many boys and girls who needed such an education, but who could not obtain it unless given a way to supplement their slender means with intelligent supervised work. To them, therefore, it has been a veritable 'Gate of Opportunity'.

To Create a New Attitude towards Work.—This emphasis upon work is not accidental. Very early in her efforts to educate boys, Miss Berry learned that just because a boy was transplanted from a mountain cabin to a 'clapboard' school, he did not change overnight. As she put it humorously, he did not want to improve too rapidly. Whereas she had supposed that any boy who came would be more than glad to do cooking or washing or scrubbing, or make roads or milk cows, and would study in between, she found that that was by no means the case. She realized before long that she had struck one of the prejudices of the mountains. Most things were "wimmen's work" or "nigger work" in those hills. (Human beings the world over seem to be more alike than different!) The very foundation of her school, financially and educationally, she decided, would have to be the doing of all the work by the

pupils. There could be no exceptions, and no work was to be considered beneath anyone in the school. She holds that "the training of the hand, heart and head is essential to the well-prepared boy or girl". This, to her, constitutes a liberal education. "It is not enough simply to know. The students must be trained to feel and do." What wonder then that overalls are the uniform for the four hundred Berry boys both at work and at study—at work, so that they may learn to respect real labour, and to feel a pride in doing things ; at study, so that their minds may grow to suggest new, more economical, and efficient ways of doing work. No place for a shirker—that school in the woods. Hence also, the significance of the school song : "Everybody works at Berry !"

To Build Character.—The school aims at not only mental and physical training but also moral development. No pains are spared to bring the weight of the whole institution, the curriculum and the activities, to bear on that point. During the months that the student is in the school, an attempt is made so to influence his habits and outlook that at the end of the year, he will go back to his home a changed individual. Therefore the discipline is made particularly strict, and religious instruction stressed to a remarkable degree. While at work, they are expected to learn alertness, precision and devotion to duty. The fact that they are privileged boys and girls—privileged to be at Berry and all that that means—is brought home to them. Nor is it long before they realize that privileges carry with them responsibilities. Service and self-sacrifice—so well incarnated in the founder—are constantly held up before them, as their only worthy return for the great opportunities that are theirs. The purpose of the school, in other words, is to develop efficient Christian manhood and womanhood, by affording worthy boys and girls from the rural sections moral and industrial training.

To Develop Rural Leadership.—Last, but not least, it is the hope and desire of the Berry Schools that by

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manual labour, backed by character and intelligence, their graduates and former students will forge ahead to leadership in every phase of rural life. Situated in the heart of the country where the greatest need is intelligent rural and community leadership, Berry seeks to fit her students to be progressive farmers, home-makers, mechanics, carpenters, teachers and rural leaders. This ideal is responsible, in a large measure, for the distinctive co-ordination of practical work and academic education. Culture as well as efficiency is aimed at as essential for one who is to guide and direct others. The school tries to provide a training which will enable the students to help themselves, and also to be of help to others. The aim then may be said to be to serve in the largest possible way. In order that her students may do this, Miss Berry believes that she should so prepare men and women that they will have the broadest possible vision, the highest ideals of service and a thorough working knowledge of the things they are to do. It is further hoped that these young men and young women will go out fired with messages of hope and cheer for those who live in the rural communities of the Southland. Pregnant with significance, therefore, is the motto of the School:

"BE A LIFTER NOT A LEANER."

C. ORGANIZATION.

Administration.—The growth of the Schools has been rapid. Nearly every year additional dormitories (or hostels) have been built, and additional instructors have been secured. Still, the number of applicants for admission has been much larger than the schools can accommodate. The enrolment is now more than seven hundred. The Boys' School, the Girls' School and the Foundation Schools for boys and for girls, constitute the Berry Schools. The boys and girls come together for social, recreational and

religious programmes. Some of the high school classes are conducted together, and a few of the workers serve both schools. The advantages of co-education are thus secured without encountering the disciplinary disadvantages of having boys and girls living on the same campus.

Grounds and Location.—As the visitor enters the campus, he sees wide stretches of green turf extending as far as the eye can see, shaded by myriads of trees of many kinds, and brightened by flowers, which frame in natural beauty the school buildings. The latter are of pleasing styles of architecture, but all harmoniously assembled. In the springtime, the campus is a mass of flowers ; the beauty, neatness and order of the grounds are always impressive. The matchless natural beauty of the Berry grounds and the simple dignity of the buildings exert a silent uplifting influence, not only upon the student body, but upon the whole country-side. The great tract of land owned by the institution protects it from undesirable outside influences, and gives ample ground for the students' work and recreation.

The Schools are located in the mountain section of north-western Georgia. The situation is strategic ; for the institution being the only one of its kind, serves a great area embracing parts of Georgia, Alabama and Tennessee, and draws students even from North and South Carolina, Louisiana, Kentucky, Mississippi, West Virginia, and Florida.

Resources.—The income from the fees and labour of the students pays about one-third of the running expenses of the school. The support of the institution rests primarily upon the efforts of the director and her assistants. Miss Berry's own services are free, and so far as outside support is concerned, it must be said that, on the whole, she meets with generous response both in the North and in the South. Yet the growth of the schools demands an ever-increasing outlay in order that the work may be carried on successfully. It costs one hundred and thirty dollars to keep a boy

in school for a year, and this is a trifle compared with what it costs pupils in the ordinary schools. Gifts of any amount, either for current expenses, or for the endowment fund, or for new buildings, are always welcome and gratefully accepted.

Conditions of Admission.—The requirements for admission are the following: The applicants must belong to the country-side, must be unable to attend a more expensive school, must be at least fifteen years of age, must be willing to work, and must furnish satisfactory evidence of good moral character, mental ability and physical soundness. Boys and girls from the city, and those without ability and love for work and study are discouraged from applying. Certificates both from the parents and the doctor are required. Preference is given to the young men and women who intend to live in the country as farmers, gardeners, dairymen, mechanics, teachers, preachers or social and religious workers. Admissions are made on the understanding that the student will stay at least eight months. To receive a diploma from the school, and to be thus considered a Berry graduate, a student must be at the school for at least the last two years of his course.

Outfit.—In order to reduce the cost of clothing to a minimum, a uniform style of dress for every day and Sunday, winter and summer, has been carefully worked out. These uniforms are to be worn at all times while attending school. These are sold at the school shop and in the sewing room, at wholesale prices. Simplicity and contentment are secured by insisting that girls leave watches, fancy dresses and silk stockings at home, and wear no more jewelry than "one inconspicuous ring."

Self-help.—Opportunity is offered to worthy students to pay their school fees by working at the school during the summer vacation. Preference is given to those who have shown proficiency in their work. To a smaller number, regular work is given during the autumn and winter sessions. They are called 'Work Students'. Special evening classes are provided

for those doing such work. Fewer positions are open to girls, and their work hours are not as long as those for boys. Summer work is given, in most cases, to upper class girls to enable them to get through and become self-supporting. In all cases, assignment of work is made upon need and merit. In general, it is not deemed advisable to allow students to remain continuously at the school, either for industrial work or study, for more than twenty consecutive months.

The regular students work approximately 16 hours a week in the Industrial Department, besides paying the $150 for eight months. The school is divided into three groups as nearly equal in size as possible. Each day, two of these groups attend classes, while the third works for eight hours. To put the same thing in another way, each student works two days and studies four days in the week. The work assignment is made by the Dean and can be changed only by him. Except in the case of sickness or permitted absence, no student is allowed to hire anyone else to perform his or her industrial work. When work is done unsatisfactorily, the student is required to do it again. If such carelessness is habitual, the student is not retained in the school. Misfits of one kind or another are soon weeded out because of the hardships of discipline and manual labour.

Discipline.—The regulations are such as have been found necessary for the preservation of order and the performance of school duties. In the discipline of the schools, the endeavour is made to develop in each student the habit of self-control and self-direction under the law. The ideal set before the students is that of Christian ladies and gentlemen. In order to keep them away from undesirable outside influences, and to provide them with the most effective training of character, few chances to go to town (Rome, which is about two miles away) are given to the students. There is much to be said in defence of such a concentrated and intensive course of special training. Students are placed on their honour as far as possible, but the

regulations are strict, and any parents desiring to send sons or daughters to Berry may be assured that they will be safely cared for, as well as thoroughly trained. The ideals and discipline of the schools are embodied in the following, called the Code, quoted here in full, in order to indicate the standard desired.

The Berry Code.

"I promise at all times to keep my clothes, my body and my mind clean. I will always cultivate those habits which will help me to become strong physically, mentally and morally, but I will spurn those which will harm me.

"I will not speak vulgar or profane language, get angry when things displease me or allow my mind to harbour foolish or wicked thoughts.

"I will gladly listen to the advice of older and wiser people, but will learn to think for myself, choose for myself and act for myself.

"I will always do the right thing although I may be laughed at and the crowd may be against me.

"I will be honest in word and act. I will take nothing that does not belong to me. I will never do wrong in the hope of not being found out. I cannot hide the truth from God and myself.

"I will never enter a contest or play a game without treating my opponent politely and fairly. In all group games I will always play for my team and my school instead of for my own glory. I will be a good loser or a generous winner.

"I will always do my duty, no matter what difficulty may appear.

"I promise not to be content with slip-shod or merely passable work. I will take an interest in all my work and learn to do the right thing in the right way.

"'Order is Heaven's first law.' Therefore I will be orderly and cheerful in all my work. When working with others, I promise always to do my share and to help others to do the same.

"I will be kind in thought, word and act. I will bear no grudge or ill-will towards anyone. I will not think myself above any other boy or girl. I will not gossip or speak unkindly of anyone.

"I will be polite under all circumstances. No Berry boy or girl is ever rude.

"I will be devotedly faithful and loyal in every relationship of life.

"I will walk humbly before God, and so order my daily life that those with whom I come in contact may know that I have learned of Him."

D. The Course of Instruction.

The Value of Personal Contacts.—The Berry Schools recognize the tremendous inspirational value to students of the personal contact with men and women of character, learning and experience. The staff is composed of persons selected for their special fitness for the work, persons who constantly aim not only at giving the best instruction in class-room subjects, but also at securing the fullest development of character in the students.

Meeting the Needs of Retarded Children.—The curriculum is designed to meet the needs of those who are backward in their studies, not from lack of mental ability, but from lack of early educational advantages. The courses are arranged and the text-books chosen with special reference both to the needs and possibilities of such students. In the arrangement of courses, attention has been paid to the deficiencies of the common rural schools; and the present curriculum, representing the results of years of study of the problems presented by such a situation, is an attempt to correct those drawbacks.

The course of study extends from the 'A.B.C.', up to the High School:—Grammar School five years, and High School four years. The first five years give the essentials of the work offered in the first six or seven years of a public school, *plus* many additions and practical applications. The High School provides a wide range of choice in the matter of studies, five parallel courses being offered. (A description of these courses will be found later.) Students may enter anywhere in the course, depending, of course, upon their preparation. They are promoted as rapidly as their progress permits. Throughout the entire course, constant emphasis is laid upon the practical application of the subjects studied. The inter-relations of the work of the academic and industrial departments provide exceptionally good opportunities for such practical applications.

I. The Foundation School.

Purpose.—Owing to the hostility of parents to education or to the lack of schooling facilities, or to the inefficiency of such institutions as are available, a rural boy may find himself at fifteen or so, in need of a sound education. He looks around for a school, but does not want to go to the State school with small children. For such is meant the Foundation School. No such person need ever fear embarrassment, for he will find there many other grown-ups in the primary classes, and many in the higher classes who began in the lowest grades.

After the first three Preparatory Grades, the student is given a thorough course in the essentials of a common school education, preparing him for entrance to the High School, or fitting him to deal successfully with the common problems of every-day life.

Subjects.—Some of the subjects in the course are deserving of special attention.—

i. The Bible.—It is worthy of note that the study of the English Bible holds a central place in the curriculum of the Grammar School (as well as of the High School). Chapel talks also are used for the formation of character.

ii. Health.—Ample stress is laid on health, through the study of hygiene for one year, sanitation the next two years, physiology and home nursing in the final year, and the requirement of two hours a week, all through the five years, in the gymnasium. Amongst the common but vital problems handled are digestion, ventilation, mosquitoes, proper clothing, sexual hygiene, treatment and prevention of diseases (contagious, infectious and constitutional), care of water and milk supply, the effects of tobacco, alcohol and patent medicines, and the advantages of muscular exercise and proper habits. Before leaving, they are also taught how to keep well, what to do in case of accidents, and some practical and elementary matters in home nursing.

iii. Domestic Arts and Science.—Quite in keeping with the desire adequately to fit the girls for their domestic occupation is the provision of a Housekeeper's Course the first two years, Cooking the first two and fourth years, and Sewing the third and fifth years. During this period they are taught the preparation of breakfasts, and the care of food, sinks, and towels; the cooking of vegetables, puddings, simple cookies and biscuits; the canning of fruits and marmalades; the use of recipes and measurements, etc. The students are given practice in keeping accounts and determining the cost of each meal. In the sewing classes they learn patching, mending, construction of simple garments; and later, machine-stitching, designing of simple patterns and the making of undergarments and uniform dresses.

iv. Mechanics.—While the girls are acquiring the mastery of domestic arts and science, the boys are learning the use and care of tools, squaring, measuring, boring, the construction of crates, coops, ladders, troughs, etc. During their mechanics year they are allowed to do original work, following their own designs.

v. Singing.—Both boys and girls are taught singing during the last two years; and in view of the popularity of music in the mountain regions, this is made a compulsory subject.

vi. Country Life.—An elementary course in agriculture, dealing with the problems of country life, is given in both the schools, since the school is essentially a rural institution. The aim of this course is to take the everyday activities of the boys and girls on the farm, and make these the basis of arithmetic, science and agriculture. For example: cotton-seed hulls, bran and shorts are purchased. The price of each is stated; and it appears that the price of cotton-seed hulls is much higher. The reasons for this are ascertained. The relative food value of the three feeds is discussed, and the reasons for mixing them in the ration. Most of the boys in these classes have studied very little arithmetic in the rural communities from which they came. The

practical way in which arithmetic, agriculture, economics and current events are combined and related makes possible the quick assimilation of what otherwise would be dry and indigestible material. The same principle is applied, as far as possible, throughout the curriculum.

II. The High School.

(*a*) *Five Parallel Courses.*

Ample choice in the selection of studies is offered in the High School, since five parallel courses are provided. Depending on his or her interest and aptitude, the student joins either the Agriculture course, the Home Economics course, the Normal course, the Mechanical course, or the Literary-Scientific course. But because of the rural bias of the school, care is taken to see that no matter what special line a student may choose, he is not left in utter ignorance of the other fields. At the same time, he gets training in a definite line of work, and therefore at the end of the course, he is master of some specific trade. To illustrate:—The teachers study mechanics and agriculture, the mechanics do some agriculture, the agriculturists learn carpentry, and so on,—all the while acquiring an intensive knowledge of their special department. Provision is thus made for individual differences of taste and talent. The twin perils of narrow specialization and superficial versatility are also thus avoided.

1. *The Agricultural Course.*—The chief aim of this course is to train young men for successful careers in the country. A fairly thorough training in agriculture from the standpoint of modern scientific farming is given, in a course that is as brief and as practical as possible. This course covers the entire field of agriculture, and fits the student either to enter some agricultural college, or to become a leader in agricultural work in some rural community.

The Berry farm, dairy, nursery, dairy barn, truck garden, etc., form the laboratory for much of the

instruction. About 375 acres, immediately surrounding the school buildings, are used each year for crops, and constitute the school farm proper. This is cultivated with a two-fold aim : firstly educational, and secondly financial. Diversified farming, proper rotation of crops, the importance of cover crops and the economical arrangement of fields, are all given adequate treatment in the course, and a practical demonstration of the wisdom of such scientific farming is made possible through the management of the school farm. The farm also reduces the running expenses of the schools by providing as much as possible of the food stuffs used in the institution. Particular emphasis is laid on the importance of dairying and live-stock, and the renovation of the worn-out soil of the South. Some of the subjects handled are farm crops, soils and fertilizers, animal husbandry, feeds and feeding, animal breeding, veterinary science, dairying, gardening, fruit culture, forest management, farm management, and farm accounting. A little time is spent in familiarizing the student with the most important national and state laws which concern the farmer. Following this, there is given a brief course in business law, dealing with such questions as contracts, partnership, insurance, landlordism, tenantry, etc. Throughout, particular attention is given to conditions prevalent in the South, where the students come from and to which they are most likely to return.

2. *The Home Economics Course.*—The chief aim of this course is the training of young women to become good home-makers. To this end, they are taught to make their own garments in suitable styles, to provide good food properly cooked and served, to give proper care in cases of ordinary sickness, and in general, to manage successfully and economically the affairs of the household. During the final year, the girls get practical experience in the Practice Cottage. Fourteen girls are drilled in the various duties of the home. These students, along with an instructor,

are housed in the Cottage. In their course on Home Management, they study the dietetic value of foods and the construction and furnishing of the house. In a quite home-like building, Sunshine Cottage, the girls receive instruction in arts and crafts. Here they are taught hand-weaving, designing, combination of colours, and all the other phases of home arts.

Looking forward to country life, they take a course in agriculture. They have a barn which holds twelve cows, and modern dairy machinery, all kept for the purpose of teaching practical dairying to the girls in this and in the other departments of the school.

3. *The Normal Course.*—This course is devoted especially to equipping teachers for work in rural schools. Some time during the course each student is required to do practice-teaching. The intensive courses in Chorus Leading, Sunday School Supervision and the Bible are calculated to fit the prospective teachers for community leadership and the building of modern rural community centres.

The fundamental aim of the Berry Schools is indicated in the fact that in addition to the ordinary school subjects and those in the teacher-training course, the boys learn mechanics, while the girls acquire the domestic arts. Both girls and boys get a grounding in agriculture.

The future teacher gets amongst other things a comprehensive view of the school as a social force, its relation to other institutions, its work as a protective agency, the teacher as a social worker, and the school as a community centre. The Model School provides practice-teaching for the Normal students.

4. *The Mechanical Course.*—The educational and practical value of mechanical training is not limited to those who work as mechanics ; men in all lines of work, and particularly farmers, find a knowledge of the use of tools and materials of great practical service. The almost universal use of machinery in modern life makes some knowledge of machinery, and the ability to use tools, necessary for every man engaged in

practical work. To those on the farm, it is second in importance only to agriculture. "The purpose of the mechanical course," says the School Bulletin, "is not to make finished mechanics, but to make skilled and efficient workers, and to have the necessary mechanical work of the schools done by the students under expert supervision."

Projects in construction work and repairs form the basis of study. Articles are made by the students and are disposed of by the school. Practical mechanical problems of farm life form the major part of the work. The students do two hours a week of practical work in shop or field. All the printing of the school—Bulletins, and the *Quarterly Berry News*—is done by the boys. Before a mechanic leaves school, he has had two and a half years of agriculture, in addition to his carpentry, drawing, forging and farm mechanics.

5. *The Literary and Scientific Course.*—This course also extends over a four-year period, and like the rest, covers twenty-one units of work, sixteen of which comprise the list of subjects required for admission to the best Southern colleges. The course not only aims at adequate preparation for college, but attempts a broad and general training, with a maximum of cultural studies valuable for any walk of life. By the provision of such a separate course, a student bent on a college career is saved much needless waste of time and energy. Likewise, it may be said of students inclined towards farming or teaching or mechanics : they are given more time for specializing in their particular field instead of dissipating their interest and strength in a general academic course. While the other students also study many of the literary and scientific subjects, those preparing for college devote more of their time to them, pursue them in a more intensive manner, and naturally to a more advanced stage. Since this course, aside from the subjects required of all Berry students, is largely that taught in the ordinary high school, it calls for no special description or comment.

(*b*) *Compulsory Subjects.*

(*i*) *Music.*—Reference has already been made to the emphasis placed on music. Because there are so few trained to sing and play musical instruments in the smaller community centres and the rural sections, and because vocal and instrumental music is so greatly enjoyed in those regions, the Berry Schools offer courses in music, specially designed for training leaders of musical activities in rural communities. These music courses are compulsory in all the five branches of studies. The Band, Choir, Quartette and Orchestra are amongst the most popular organizations, and the most used ones in the School. One or more of these groups provides music at the dining hall, athletic contests, daily chapel, Sunday service, and public gatherings. Back in the country, these students realize how essential a knowledge of music in general, and chorus-leading in particular, is to a community leader.

(*ii*) *Physical Culture.*—The daily life of the school is such as to promote excellent health among the students. Special care is taken to provide wholesome food, good water and sanitary conditions. The strict rules with reference to sleeping, studying, bathing, ventilation, gymnasium exercises and outdoor work and play, are such as produce good health A physical examination of each student is held at the beginning of each term. All students needing vaccination, hookworm treatment, etc., are expected to undergo the same whenever so advised by the school physician. The school has a well-equipped infirmary and a skilled nurse to care for the minor ailments of the students. It is reported that "there is a marked increase in weight and a noticeable improvement in health and general appearance among the students during the year."

(*iii*) *Rural Sociology.*—In the final year of the High School the students are taught something of co-operative marketing, the development of rural communities, the rural school, the church and other institutions, their present organization and future possibilities. The need for such a comprehensive view of the structure

and activities of a rural population is too obvious to call for comment. It is for lack of such understanding and leadership that rural areas usually languish in poverty and disease.

(*iv*) *English History.*—It is worthy of remark that the first course offered in high school History is the history neither of America nor of Europe, but of England; and this is required of all the students, irrespective of their special subject. It is felt that the students, being mostly of Anglo-Saxon and Scotch-Irish stock, should have the background of their ancient history and heritage. Further, for an understanding of American history this preparation is probably desirable. This requirement of a course in English History is an indication of the appreciation of the tremendous value of the study of history in the shaping of the attitudes and the loyalties of a people. Throughout the course is the desire to retain a definite connection with the past; and in conformity with this is the serious attempt made to teach the boys and girls of the mountains how to do with their own hands the things which their ancestors had been able to do.

E. General Features.

Social and Religious Life.—Life on the campus provides rare opportunities for the development of the social nature of the students, and a great effort is made by the schools to make this life truly pleasant and educative. In no school of the same size and level could there be more close and constant personal touch between teachers and pupils. Living in small units in small cottages facilitates contacts between student and student, and between teacher and student. Concerts, lectures, receptions and other entertainments at frequent intervals add much to the social and intellectual life of the school. Educational and entertaining pictures are also shown from time to time. A recreation period is provided in the afternoon for games, exercises in the gymnasium, reading, etc., for the benefit of those not on duty. A social calendar is drawn up by a special committee, thus regulating the literary society meetings and class and school socials. One of the most enjoyable features of the school is to be found in the frequent lectures and informal addresses given there by many prominent men and women visiting the School.

Very definite stress is placed on religion and religious influence in the school. As was noticed while studying in the Foundation School, the study of the Bible is required as a regular part of the curriculum. Religious exercises are conducted twice daily. The Mount Berry Church serves to provide a local "church home" to those already members of other churches, and to unite them in Christian work, etc. School work and school subjects are made subsidiary to the development of character. The Y.M.C.A. and Y.W.C.A. through their regular meetings on Thursday and Saturday evenings, their Mission Study and Personal Workers' Classes, Bible Study and Prayer Groups, as well as through other direct and indirect means, touch the lives of students at many points, and are powerful factors in creating and preserving healthy moral and religious conditions on the campus.

Student Organizations.—(*a*) *The Agricultural Club* has for its object the study of the economic, social, intellectual, political and religious conditions of country life, with a view to preparing its members to better these conditions in their own communities.

(*b*) *Literary Societies* are organized among the students for the purpose of training their members in public speaking (which, by the way, is considered a great asset here), reading and debate.

(*c*) *The Athletic Association* has charge of all the athletic interests of the schools, just as the Dormitory Associations have charge of dormitory (or hostel) affairs.

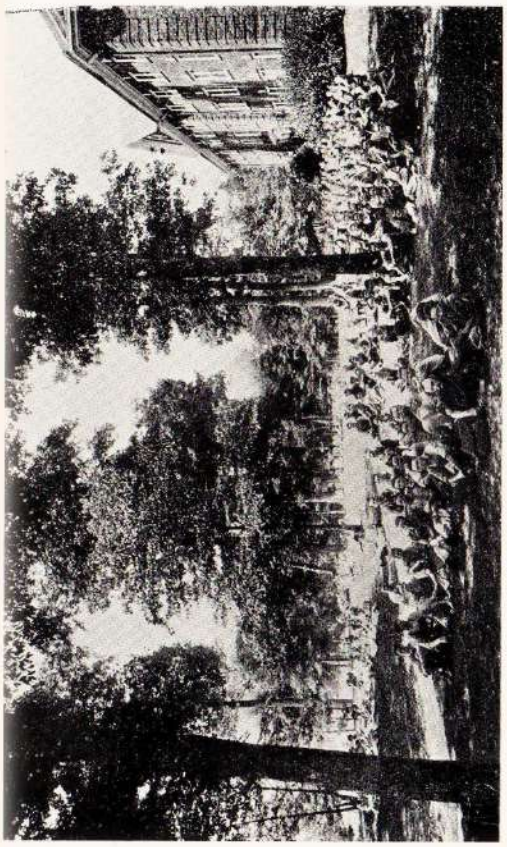
(*d*) *The Alumni Association* is an organization attempting to keep former students in touch with each other and with the schools. Such means of inspiration and encouragement are greatly appreciated by those scattered in the recesses of the mountains.

(*e*) The *Young Men's and Young Women's Christian Associations*, mentioned earlier, which have for their object the preservation of healthy spiritual conditions on the campus, and the training of their members for Christian service in secular as well as in distinctly religious callings, are vigorous organizations, and exert a strong influence among the students. They also carry on religious and social work in a number of the neighbouring needy communities.

F. Contribution.

Rural Betterment.—A school that is equipped to touch rural life at so many points, and to have such great influence on its environment, needs no elaborate evaluation. Suffice it to say, however, that since the fundamental aim of the Berry Schools is rural betterment through the development of rural leaders, the enterprise may well be called a distinct success. Says K. G. Matteson, formerly head of the Georgia School of Technology, and now President of the Drexel Institute, Philadelphia: "If every county in the State were blessed with such an institution as Miss Berry has organized and developed, the State would receive an industrial impetus and a moral blessing which would be revolutionary."

Development of Rural Leadership.—Over five thousand young men and women have had the experience of life and work and study in the Berry Schools. A majority of them are now engaged in farming, over five hundred are employed as teachers, and a large percentage of the alumni have made their homes back in the rural communities from where they came. They are no longer illiterate or shiftless. The curriculum in Berry Schools is such that no matter how short a time a student stays there, he gets something of each course and therefore is a better person for having been there. These students have seen what is best in modern farm practice, in the fields and the barns of the school. They have been prepared for intelligent and efficient service along lines of practical usefulness to the community in which they



IN THE GROUNDS OF THE BERRY SCHOOLS

250 boys and girls who have been given a chance to earn their tuition by working at the Schools. *Page 81*

must ultimately live. It is not surprising, therefore, to be informed that "each one of them is helping to improve the life of some neighbourhood".

Culture.—Besides education, the students receive that priceless gift called 'culture'. To this end the so-called academic courses, as well as those in music, home arts, etc., are treated as necessary even to those specializing in agriculture and mechanics. In addition, they are learning the gospel of work,—building roads, washing dishes, cooking meals, erecting buildings, and so forth. As a visitor writes, "Practical home-making is the aim of the Girls' School, of course, and yet through all the buildings, the log cottages and recitation rooms, the shrubbery-lined walks and beautiful flower gardens,—through them all, there is the inescapable impression that here, somehow—although each single thing is practical, visible by itself—the net result nevertheless is that shadowy thing called culture." The fine things the girls make on their old-fashioned hand-looms beautify the home and indicate real training for leisure-time occupation. The finding of such profitable employment is no small problem in rural areas.

Character.—Not only culture but character is to a remarkable extent attained by the Berry students. Concerning this, the Supervisor of the Georgia Rural Schools says: "I can fully appreciate with my larger viewpoint the opportunities the boys and girls are getting here; but what I appreciate more than the marvellous opportunities, is the spirit that pervades the school. In my travels I meet men and women...They came to this school without any education, and went away with trained minds and stalwart characters..... I have not seen a single one who is not a good citizen." How else could it be, in view of all that is being done for the training of character and the encouragement of the native religious disposition? The daily contact of the earnest student with many others of like purpose who are working for an education, and with teachers whose desire it is to give the student the best training possible, is in itself an elevating and inspiring factor. The curricular and

the extra-curricular activities are such as would definitely make for ethical training and the development of personality. In fact, the whole weight of the school is thrown on that side.

Transformation of Rural and Personal Life.—The transformation effected in the lives and ideals of the students is not to be overlooked, while considering the contribution of the school. On the physical side, it may be said that there is a marked improvement among the students. Their homes, now scattered all over the South, are like oases in the desert—so great are the effects of the special training they receive while at school. Further, they are equipped with the skill and knowledge necessary to make an honest living, and to raise, at the same time, the profession to which they belong. The students are not only given a chance to get an education, but are trained to do anything that needs to be done in a rural community. On leaving, they have a much more wholesome attitude towards work than they did in the beginning. The improvement of economic and agricultural conditions of the regions to which Berry students return, bears evidence to the enthusiasm and practical knowledge instilled at the School.

Student Testimony.—It may not be inappropriate then to conclude this brief study of the Berry Schools and the service they have rendered, with the appreciative words[1] of one of the students :

> ' It has made me want to tell the story of a dear person who is willing to sacrifice her life for the interest of poor boys and girls of our country. It has made me want to pass on to others what she has done for me. It has made me want to go into the rural districts where there are no Christian schools for the boys who know nothing about real life, and to render service worth while. These are the ideas that Berry has fixed in my mind."

[1] "What Berry has meant to me," *The Southern Highlander*, Spring, 1924, p. 13.

CHAPTER III.

EXTENSION WORK AMONG NEGROES.

> *" How would you have us ? As we are ?*
> *Or sinking 'neath the load we bear ?*
> *Our eyes fixed forward on a star ?*
> *Or gazing empty at despair ?*
> *Rising or falling ? Men or things ?*
> *With dragging pace or footsteps fleet ?*
> *Strong willing sinews in your wings ?*
> *Or tightening chains about your feet ?"*
>
> JAMES WELDON JOHNSON (A Negro Poet).
> *Fifty Years, and Other Poems.*

Its Aim and Significance.—Speaking of the problems of his people, Booker T. Washington is recorded to have said, "We shall prosper in proportion as we learn to dignify and glorify labour, and put brains and skill into the common occupations of life." Entirely in keeping with this ideal is the aim of the Extension Work of the great Institute which he created at Tuskegee—to reach Negro farmers and their families and to influence them to adopt better farm practices ; to help them to increase their earning capacity, and to improve their living conditions ; to interest Negro boys and girls in farm activities, and to train them in the use of improved methods in farming and home-making. It is undoubtedly one of the best means discovered recently for proving to the people generally that they can improve their own conditions.

A. ORIGIN AND GROWTH.

Early Opposition.—Up to the year 1905 there was practically no organization meant for carrying on agricultural extension work among Negro farmers in the South. At that time, it was obviously a rather doubtful experiment—certainly it was a new idea introduced into Southern Negro education—that of sending out

Negro teachers without text-books or school rooms and making the rural farmer's home constitute the class-room, with him and his family as the students. Many said, "It cannot be done!"; others said it was not based on the fundamental principles of teaching; while landlords and other White people questioned the wisdom of having Negroes occupy such positions. However, there was such an incessant pressure brought to bear upon the Federal and State Departments, that it was deemed necessary to develop in most of these states an auxiliary extension force composed of Negro men and women agents who would work exclusively among people of their own race.

Organization of the Extension Service.—The first Negro agent was appointed in November 1905, in co-operation with Tuskegee Institute, Alabama. A few months later, a similar agent was appointed to work in Virginia in close association with Hampton Institute. Thus the co-operating institutions are two of the leading Negro agricultural and industrial institutions of the South. Because of their interest and influence, Negro demonstration work in the beginning developed most rapidly in these states. In most states, the first Negro agent was employed for general work in a district comprising a number of counties; and the employment of workers in individual counties followed only where the agent had succeeded in arousing interest in the work and in obtaining sufficient local co-operation. Negro agents are now engaged in the general co-operative extension work carried on (by the provisions of the Smith-Lever Law) under the general supervision of the U. S. Department of Agriculture, and the direct supervision of the State Agricultural colleges through the State Extension Director. Two Negro field agents represent the United States Department of Agriculture in their respective territories, which cover 15 States, in dealings with Negro extension leaders, Negro colleges and organizations and leaders of their race. Their duties are to co-operate with State directors and other White supervisory agents, organizations and individuals outside

their territory in developing Negro extension work; to assist Negro State supervisory agents in planning work, preparing reports, establishing contacts and in getting more uniform and efficient service from the local agents; to study the best methods of doing extension work among Negroes as developed anywhere in their domain, and to take such information to agents in other States. Generally speaking, all supervisory agents are stationed in the State Negro Agricultural and Mechanical colleges, and receive much valuable help from specialists on the extension staff of the White and Negro Agricultural and Mechanical colleges.

Co-operating Agencies.—Besides these definite extension organizations, many institutions and organizations co-operate in carrying out programmes of reconstruction work in the counties. Leading among these have been the Negro Chambers of Commerce, school officials and teachers, Civic Associations, Federation of Women's Clubs, Health Societies, and Negro Farmers' Unions. The rural Negro Churches, however, come first in the extent of support and encouragement given to extension work in the counties. Few agents from any State fail to mention the Church as one of their best friends and helpers.

Its Five Different Aspects.—The work performed in these states may be studied under five general heads:—(1) The Movable School; (2) The County Agent; (3) Home Demonstration Work; (4) Junior Clubs; (5) Miscellaneous Methods.

Of these, the Movable School, while just one phase of agricultural extension, is undoubtedly one of the most valuable means of inspiring confidence and courage amongst needy and illiterate people. The county agent has to do mainly with the grown-up farmer and his immediate problems. Home demonstration work aims at reaching the vital problems of Negro home life. The club work is carried on among boys and girls with the object of inspiring them to make a special study of farming at home while they are young.

B. Its Methods of Work.

I. Tuskegee's School on Wheels.

(*a*) *History.*

Booker Washington's Meeting for Farmers.—A most practical phase of that practical activity, Agricultural Extension Service, and one with a certain amount of native dramatic *flair*, which without doubt adds to its effectiveness, is the "Movable School" of Tuskegee Institute, Alabama. Its history goes back some twenty-five or thirty years, when Booker T. Washington was Principal of Tuskegee. In the country round about the Institute, which is itself situated on what was at one time a big plantation, were many coloured people living, most of them in miserable shacks, eking out a bare existence on their poorly-worked farms. Dr. Washington realized the importance of getting hold of these people in some way and helping them. He wanted to be of assistance in the improvement of their education and living conditions. He began by holding little farmers' meetings. He would invite groups of these people to come in to Tuskegee once a month to talk over their problems, and in anticipation of their coming, would have simple attractive exhibits of farm products put on display, with the hope of giving these untrained men a desire to learn how to grow better crops.

The Need for Reaching out.—As time went on and Tuskegee's influence grew, Dr. Washington was anxious to extend this kind of information throughout the county (Macon) and the adjacent counties. So he went to a rich man in the North and secured funds with which to purchase some kind of conveyance to carry these exhibits and other demonstration-material out to the people. He had noticed that though many of the people had been reached by the institution from year to year, those who most needed help and instruction did not have the moral courage to attend these meetings.

The 'Wagon'.—So the "Jessup Agricultural Wagon" was bought and fitted with farm implements, dairy apparatus, garden tools, and crates containing specimens of good types of crops and live-stock. This wagon was in the charge of an agricultural extension demonstrator who went with it into the neighbouring sections, teaching Negro farmers how to improve farming and how to beautify their home surroundings.

The 'Truck'.—The success of this initial venture was so great that some years later, when Tuskegee's extension work became a part of the co-operative agricultural work carried on by the United States Department of Agriculture and the State Agricultural and Mechanical Colleges (several of which are supported by lands granted to them by Government), a motor truck was substituted for the wagon. This made it possible to cover more territory and carry more equipment. Called after the one who supplied invaluable impetus to such work in the South, it was known as the "Knapp Agricultural Truck".

The 'School on Wheels'.—Then in 1923, on "Farmers' Day" at Tuskegee Institute, there was donated to the co-operative agricultural extension service a larger automobile truck especially designed and equipped for extension work. "The Booker T. Washington School on Wheels", as it is called, was bought and fitted for work by the contributions of 30,000 Negro farmers and their friends, as an expression of their belief in this method of teaching better farming and home making, and as a memorial to its originator.

(*b*) *Its Aim.*

"*Touch Bottom, and Lift.*"—The objects of the Movable School are not hard to find. Dealing with a people illiterate, superstitious, ignorant equally of health measures and of modern farming methods, lacking ambition and initiative, and living under horrible housing conditions, the workers use the truck to carry out the most practical and constructive kind of instruction ever devised for the benefit of uneducated country people. This work is especially adapted to them

because it reaches "the man farthest down",—the man who lives in the most remote sections of the rural districts. The methods used by the agents are elementary enough for the comprehension of this class of people, and are in conformity with S. A. Knapp's advice to "get down to where people can understand ; touch bottom, and lift!"

Object Lessons.—The Movable School of Agriculture and Home Economics aims to place before the farmers concrete illustrations, calculated to prove to them that they can do better work, raise more produce on a smaller number of acres at less expense, and at the same time have an attractive, comfortable home. The object is to impress on the community the value of these improvements, and also to teach the farmers themselves how to do the work. The motor truck makes it possible to reach the out-of-the-way places where people do not have the advantage of any kind of instruction, agricultural or otherwise.

(*c*) *The Method of Instruction.*

Select a Poor House.—In conducting these schools, there is very little lecturing or other formal procedure. The time is used for actual demonstrations. The farmers are not merely told how to do the work, but they are actually persuaded to do it themselves, under the supervision of the instructors. Instead of holding meetings at churches and school buildings in a community, these "schools" are taken directly to the homes. Most people who do not know about the work would think that the school force would pick out the best home in the neighbourhood to work with ; but they do just the opposite. They select one of the poorer homes, and for six or eight days turn this house and its surroundings into a regular classroom, and treat the men, women and children of the community as pupils who need to be taught.

Truck Equipment and Trained Workers.—The truck carries a gramophone, a lighting plant. a complete moving picture outfit, and also a complete stock of

farm implements and home conveniences, such as the average farmer would be able to purchase or construct and operate. Accompanying it are three trained workers, —a man to demonstrate the use of the farm equipment and teach improved methods of farming, a woman to show how to make and use home conveniences and how to conduct the home on a more healthful and economical basis, and a nurse to give demonstrations in hygiene, home sanitation and care of the sick.

Tour Programme.—This "Movable School" travels all through the year on a regular schedule, visiting all parts of the State, particularly regions which are difficult of access by railway. Arrangements in the county for its coming are made in advance by the county Negro agricultural agent, who spends considerable effort and time securing the offer of a farm on which the school staff may work, the assembling of supplies which will be needed in the week's work, and in arousing interest among the farmers of the community to come with their families to the demonstration. Through posters, placards, handbills, and other means, the time and place of the meetings are adequately advertised.

Preliminary Preparations.—Such a school, then, by pre-arrangement, is staged at some Negro farmer's home. Men, women, boys and girls are grouped in separate classes and given instruction in practical subjects. The programme embraces demonstrations and lectures on health and sanitation, farm and home betterment, care of poultry, and improvement of livestock.

The Agent's Work.—The male agent takes charge of the men and the boys. Part of the instruction is in the remodelling, repairing and improvement of the farmhouse and its surroundings by the local farmers under the supervision of the agent. Terraces are made, poultry houses and sanitary toilets erected, houses screened and white-washed, and steps built. When in season, instruction is given also in curing and storing sweet potatoes, pruning the orchards, etc. An

effort is made to give the various groups as nearly as possible what they would like to know.

Home Demonstration in the Houses.—Inside, the women and girls, organized into groups, scrub, disinfect, renovate, and rearrange, so that when the school is over, the house looks like new. They wash the castaway rags, and from them make rugs and mats ; they learn to make useful articles from shucks ; they are given instruction in the cutting and fitting of clothing, and the making of dress forms, curtains and mattresses. Joint instruction is given in poultry raising.

The Nurse's Work.—The rural nurse, maintained by the State Health Department co-operating with the Tuskegee Institute, makes community surveys of the various homes, supplies first-hand information on home sanitation, and gives special attention to baby welfare and the eradication of vermin. Directing severe cases of illness to the local physicians, she provides instruction in caring for the sick, preserving health, and applying first aid in cases of accidents, sickness and allied troubles.

Recreation and Games.—The daily schedule of this travelling school includes recreation and entertainment in the afternoon. The whole group of "students" are brought together and taught how to play. The dire need for such instruction can be understood from the following : "No one can go into the rural districts," writes a member of the school force, "and mingle with the people without being conscious of the fact that there exists among them a kind of emptiness that is very depressing. For example, drive out fifteen or twenty miles from the railroad, and spend a Sunday with the average farmer as his guest, and on leaving late in the afternoon, you will find that there is generally an expression of sadness that comes over the faces of the entire family as they gather on the porch to bid you good-bye." This situation is provided for by the movable school agents. They carry with them not only tools and implements with which to teach farmers how to *work*, but in addition, equipment with which

to teach these isolated people how to *play*. In the truck are to be found a tug-of-war rope, a volley-ball and net, various health games, and a cinematograph machine and lighting plant. One of the most vitalizing forces, therefore, is the athletic club organized and maintained in the community by this school agency. From 4 to 5 P.M. each day, athletics are arranged for boys and girls, and various forms of mild recreation for men and women. It is interesting to notice how, laying aside any false dignity or timidity they may have had, the people will join in the games, even the old ones finally taking part. They play volley-ball, dodge-ball, tug-of-war, shoe races, foot races, potato races, sack races, jumping, hurdling and other simple games directed by the school force. The value of this recreational training to a rural people, from the point of view of health, education and leisure time occupation, cannot be over-estimated.

(*d*) *Results.*

Testimony of a White Resident.—A White resident of a county in which one of these 'schools' was held, dealing especially with a practical demonstration in home improvement, writes as follows : "When I returned I found that during the four days this simple home had undergone a marvellous change. The house had been painted with an inexpensive whitewash. The yard had been laid off in walks, the flowers set in an orderly and attractive manner, the pig-pen which formerly was almost against the well, had been moved back, and the well built up and whitewashed. Other demonstrations in orcharding, dairying, terracing and live-stock judging had been given. Cooking, soap-making, basketry, fly-paper making and preserving eggs had been taught to a group of 40 or 50 women. I believe that all those attending this movable schoolhave already reaped much benefit ; in fact, I know of several instances where houses have been painted and other home improvements made, as a result of this week of instruction."

One Month's Accomplishment.—In the same way, a partial record of one month's accomplishment (during which time four 'schools' had been held) by the Movable School, illustrates some of the concrete lessons taught. Four model poultry houses were built; 12 sets of doorsteps made and placed; 28 windows and doors screened; fences built to enclose 4 yards (or compounds); 4 sanitary toilets constructed; 150 farmers taught to operate the farm level; terraces constructed on 40 acres of land; 80 fruit trees pruned, wormed and sprayed; 36 demonstrations given in setting and sharpening hand saws; 320 bars of cold-water soap made; 120 rag rugs and shuck mats made by the women and girls; 48 demonstrations given in home sanitation, care of babies, and care of the sick; 16 demonstrations in preserving eggs; 4 homes and premises improved and beautified, and 540 men, women and children given lessons on how to build up their farms, and convert their houses into homes.

All-round Improvement.—These simple and practical demonstrations go far towards stimulating the interest of the Negro farmer in his home, even though he may not be the owner of it, and strengthening his attachment for it. The 'schools' also stimulate the desire of a tenant farmer to own property, and lead the farm women to adopt more thrifty and industrious habits in home-making. They dispel superstition, and improve health and sanitation. They help to bring about better understanding between the Negroes and the Whites, and do untold good towards gaining for the South more useful, contented and enlightened citizens. As remarked by Dr. Wallace Buttrick of the General Education Board: "This may not be a school, but this is education—perhaps the most effective in the world."

II. The Work of the County Agent.

A race of people discouraged and dormant, with a race-problem, has been changed into an active and

EXTENSION WORK AMONG NEGROES

— a lesson in the field.

A "BETTER HOMES" DEMONSTRATION

courageous race, with a programme. In this transformation, the County Agent has played a no small part.

He prepares for the 'Movable School'.—As was mentioned earlier, county agents are largely responsible for the success of the Movable School. The arrangements in advance of the visit, and the preparation of the community for it, must be laid to their credit. Where such a school has been held in their territory, they follow up those demonstrations, using them as the beginning of a definite and systematic method of teaching better farming and ordering more healthy home surroundings.

His Many-sided Work.—The farm demonstration work performed by the agents is not easy to describe exhaustively. They seek by all conceivable means to "spread the gospel of thrift, system, beauty, industry and service". They conduct demonstrations to illustrate the most profitable use of fertilizers for different field crops, the home mixing of fertilizers, the economical use of farm manures, the use of lime or limestone, and the growing and ploughing under of green-manure crops for soil improvement. The ploughing-under of green-manure crop is an advanced step in soil improvement that far too few Southern farmers yet follow. It was therefore no small achievement to influence over 6,000 Negro farmers in one year to do this on over 38,000 acres, as a demonstration of the benefit to the soil obtainable by the practice.

Better Cereals.—Under expert direction, many Negro farmers in all parts of the county have become proficient corn raisers, and now use the best cultivation methods. Demonstrations in corn, oats, wheat, rye, barley and other cereals are given each year, and larger produce is yielded by following the directions as to seed, fertilizers, and cultivation.

Improving Soils.—Much interest has been aroused among the farmers in hay and forage, soil improvement crops, and 'cash crops' other than cotton. They are also awakening to the importance of milk as a part of the family diet, and the part that pastures

play in maintaining good milk-cows. Permanent pastures and legume hays mean better live-stock, better soil and better living. Interest in these crops indicates that intelligent Negro farmers and farm owners are beginning to think about the things that make for permanent and profitable agriculture.

Cash Crops[1].—Cotton, of course, has always been the main 'cash crop' throughout the South. However, its profitable cultivation has become difficult in recent years, and requires much more effort, skill and knowledge than formerly. Under the coaching of the agents, Negro farmers are learning to use good seed of improved varieties, to fertilize intelligently, and to practise the cultivation methods made necessary by changed conditions. Especial attention is being given to instructing these farmers in the right way of using calcium arsenate to control the boll-weevil pest.

Horticulture.—The agents carry on horticultural projects directly affecting home life, or the home and its environs, and enlist the activities of both adults and children on the farm. The planting and care of fruit trees, home orchards and vineyards, home gardening, market gardening, raising of truck and canning crops and beautifying of home grounds, are projects included under this head. In connection with the demonstrations, systematic campaigns are conducted to encourage the planting of home gardens and orchards. An "all-year garden" campaign was encouraged a few years ago in every county of the State, and educationists, preachers, school teachers, business and professional leaders, all took active part. "Live at home" campaigns also are conducted by these county agents to encourage more inviting homesteads and more genuine interest in home-making.

Rural Engineering.–In rural engineering, the principal work carried on by the agents is the building of drainage systems, construction of terraces, installation of

[1] 'Cash crops' are the crops sold for cash, rather than used for home consumption.

water, light, heat and sewage systems, and construction or remodelling of farm houses and other buildings. Terraces and soil dams to prevent soil erosion are constantly emphasized. As hinted in another connection, when a demonstration is to be given, all the Negro farmers in the community are notified in advance so that they may assemble in the field, participate in the work of laying out and constructing a terrace, and learn to do similar work on their own farms. In one year, 150 miles of terraces were built under the supervision of local agents in five counties of a Southern State to meet the requirements imposed by the Federal Land Bank as a condition for obtaining loans. Instruction is also given in the care and operation of improved tractors, power sprayers and milking machines.

Agricultural Co-operation.—Projects under the general head of 'agricultural economics' include farm management, organization of farm loan or other credit associations, and co-operative marketing. Boys' and girls' farm-account clubs are formed to cultivate more businesslike methods. Negro agents assist in promoting the cotton, tobacco and similar co-operative marketing associations. Numerous small co-operative organizations are formed among Negro farmers for the purpose of buying fertilizers, seed, and other farm necessaries. The fact that Negro farmers in such numbers are learning how to co-operate, through associations in marketing, purchasing farm supplies, and in many other ways, is one of the most encouraging results of the work and influence of the Negro extension agent.

Rural "First Aid."—This system of "first-aid" in rural education, that has now been tried for over twenty years, bids fair to be the chief solution for many of the gravest problems of the South. The simple and yet practical manner in which these agents go about their work impresses people all over the country, and even visitors from foreign lands, as being the most effective and substantial method of teaching and developing any so-called backward people.

III. Home Demonstration Work, or What the Women are Doing.

The Need.—As the name implies, home demonstration work aims at meeting the vital problems of Negro home life. Since many of the ills amongst this group of people in the rural districts can be traced to the lack of healthy and well-systematized living conditions, it is no exaggeration to say that the Negro Extension Service as carried on by men agents cannot be fully effective without the aid of women agents. It is reported that "women have a 'knack' of getting the men, to make the necessary improvements around the home, and undertake many other things that prove to be too difficult for the men agents to accomplish." These agents are no longer known as the "Canning Agents" or the "Food Administration Women", but are looked upon by both White and Coloured people in the rural districts as plain every-day teachers of efficient Domestic Science.

Women's Share in the Work.—The work of the women agents centres in and around the home, and is almost equally divided between adults and juniors. Their activities have to do with the home industries through which women and girls earn money, or with the things that make for the health, comfort and better living of the family. Many of the results of their activities are implied in the Farm Demonstration work described earlier, or will be included in the Club work, to be dealt with later.

A large part of the poultry and dairy work with both adults and juniors is traceable to women agents, as also many of the projects in horticulture. This includes vegetable gardening, market gardening, truck and canning crops, planting and care of fruit trees, small fruits and grapes, and beautifying of home grounds. This is essentially women's work, but men too do a great deal along these lines. In rural engineering, much of the work in promoting the building and remodelling of homes and other farm buildings is done by women agents.

Foods and Nutrition.—The distinctively women's work with adults, aside from the phases already mentioned, lies in foods and nutrition, clothing, household management and home furnishings. The agents seek to influence house-wives to cook and serve carefully selected foods and to teach those concerned the proper preparation of school lunches. Through adult and junior extension work, homes and schools are persuaded to adopt better methods of food preparation. Community kitchens are built, or rooms in schools or church premises assigned for the purpose are equipped with the necessary utensils and furniture by the club women. Home demonstration agents report that even many men and boys join the canning and cooking clubs.

Clothing.—Clothing work with adults, as with Club girls, embraces the selection of materials, construction and modelling, renovation, millinery, and allied activities. The total savings for a year, resulting from the better practices followed, are estimated at over $50,000. It is worth noting that the saving due to this one phase of women's work is more than 50 per cent of the entire cost of the Home Demonstration work for the year.

Improvement in Household Work.—In household management and home furnishings, women, under the guidance of the agents, demonstrate the keeping of budgets and accounts, the better equipment of the household, the arrangement of the kitchen, the saving of time and effort by better planning of household tasks, and the furnishing and decorating of the home. With both adults and girls, these are found to be instructive and interesting activities.

The Contribution of the Nurse.—One of the most invaluable adjuncts to home demonstration work is the Public Health Nurse, who travels extensively over the State with the Movable School force and the Home Demonstration Agent. She is provided by the State Board of Health and Tuskegee Institute's Health Department.

Because of her presence, the care and feeding of children forms an important part of the work amongst women. Occasionally, Baby Shows are organized, and a practical demonstration is given of what a mother can do for her baby if she has no regulation bed,—either by covering two straight chairs with a sheet pinned around them so as to form a perfect bed, or by using a clothes basket similarly covered. A somewhat related activity is that of home health and sanitation, including in it instruction in home nursing, and first aid in sickness or accident. Extension agents do their best to influence farmers and home-makers to adopt better sanitary practices, such as screening houses or using other methods of controlling flies, mosquitoes, etc., and constructing sanitary outhouses. The organization of health clubs is found to be of great assistance in the promotion of the cause of health.

The Importance of this Work.—The Report for the year 1923 pointed out that the most neglected phase of public service among rural Negroes was instruction in health and sanitation; and therefore it made a forceful plea for more expenditure on a larger number of nurses. "It is estimated by the Negro Year Book that ..... the annual economic loss to the South from sickness and death among Negroes is probably $300,000,000, and that it would pay the South to spend annually $100,000,000 to improve Negro health." A man is not likely to give much attention to hogs stricken with cholera, or boll-weevil-infested cotton, when he and his family are suffering from tuberculosis, malaria or hookworm. It is the realization of such facts and the determination to meet them, that will help to improve home and health conditions, be they in America or in India.

IV. Junior Clubs, or the Younger Generation at Work.

Demonstration.—Agents find boys and girls more receptive, more willing to follow instructions, and on the whole, better demonstrators than their parents.

Often the best way, or even the only way, to get the father and mother interested in the programme of extension work is first to get their consent to enlist their boy or girl in some form of junior extension work.

Supervised Clubs for Boys and Girls.—Practically every project in which adults are engaged also has participating in it junior clubs, or individual boys and girls. Those for the boys are called "Farm Makers' Clubs", and those for the girls, "Home Makers' Clubs". They are organized with the rural school or church as the centre. They are not formed around a single project or crop, but each club carries on a number of activities through different groups of members. The boys' clubs are organized and looked after by men, and comprise, as a rule, the field-crop and live-stock club groups. The women agents, for the most part, organize and supervise clubs for girls in horticultural projects, such as home orchards, gardening, canning, clothing, household management, foods and nutrition.

A Variety of Projects.—Of the field-crop clubs, corn leads, and cotton, pea-nuts, sweet potatoes and potatoes come next in number of enrolments and completed demonstrations. The average yield is often much more than the fathers of club members get on the same farm, and much above the average yield secured by Southern farmers generally. Poultry work usually consists of rearing chicks from pure-bred eggs, and involves learning how to feed and handle poultry properly. The 'family-cow' campaign among adults and the dairy work were together responsible for a greatly increased supply of milk in the diet of the Negro farm families.

Activities of the Girls' Clubs.—The girls' clubs conduct many activities, all centering in and around the home. Many of the girls enrol in work connected with vegetable gardens, and with some market, or canning crop. Growing interest is shown in home orchards and improved home surroundings. Thousands of these girls take part in demonstrations of bread making, meal preparation, preparation of school lunches, etc. They are instructed in all the different phases of the

making and mending of wearing apparel. By this intensely practical work, the girls are taught to make and remodel hats, clothing, etc., for themselves and for other members of their families in accordance with good taste and economy. Further, they learn about budgets and accounts, equipment, kitchen arrangement, work planning and household furnishing and decorating.

In the conduct of Negro boys' and girls' club work, the agents, both men and women, have the active co-operation of local leaders from all walks of life. School teachers are usually chosen as local leaders. The method of procedure whereby the community clubs choose their own leaders helps to keep up interest and effort.

Difficulties in Club Work.—In order to understand adequately the part played by the agent in this work, one has to realize that possibly 75 per cent of the boys and girls who become club members are children of parents who each year mortgage the property and time of the family for funds with which to secure the present crop. This condition makes it necessary for the club agents not only to demonstrate their ability to cause boys to increase food and feed production, and girls to improve their homes and raise poultry, but also to prove their worth in helping to solve an economic problem. This brings them in direct contact with the White landlords, who have to be convinced that it is a paying proposition to allow the sons and daughters of Negro tenants to spend some of their time on special plots of land, or with poultry, which otherwise would be utilized in the regular plantation system.

Club Exhibits and Rallies.—In addition to all this, the agents train teams of boys and girls who give demonstrations of various club activities at rallies and community and county fairs, or compete in different competitive items. Club exhibits make up a large part of the exhibits at fairs. County rallies, short courses, or picnics of club members are held in almost every county in which

a Negro agent works. The usual programme of such rallies or short courses is to devote the forenoon to reports of progress from the various clubs and to instruction in the different lines of work, and the afternoon to games, music and other forms of entertainment. Business-men and organizations, in towns where such rallies are held, frequently provide dinner for the club members and co-operate to make the club rally a red-letter day in the experience of the country boy or girl club member. As a rule, however, these boys and girls find it difficult to spare the time or money to attend camps or rallies.

4-H Club Conference.—A feature of work with the juniors, started four years ago, deserves somewhat elaborate description. This is *the Southern Negro Boys' and Girls' 4-H* (Head, Heart, Hand and Health) *Club Conference* held at Tuskegee Institute. It is a permanent annual feature of the Extension Service, at which the representatives or prize-winning club members from each State that has organized club work, hold a club conference. Any Southern State is entitled to send in contestants to the conference. Teams are to consist of *bona-fide* agricultural club members who are under the supervision of the Extension Division. Each member must have conducted a definite supervised club demonstration for a period of at least four months prior to the conference. The members of a State team are selected through a State judging-contest conducted under the auspices of the State Agricultural Division. The winning team in each class of contestants has a free trip to Tuskegee Institute and the privilege of competing for honours in the Annual Club Conference.

Its Origin and Value.—The idea underlying this effort goes back some twenty odd years. At that time, boys' club work among White people received one of the greatest encouragements imaginable, when a free trip to Washington was arranged for the prize-winners in corn-growing. There they met the Secretary of Agriculture, shook hands with the President of the United

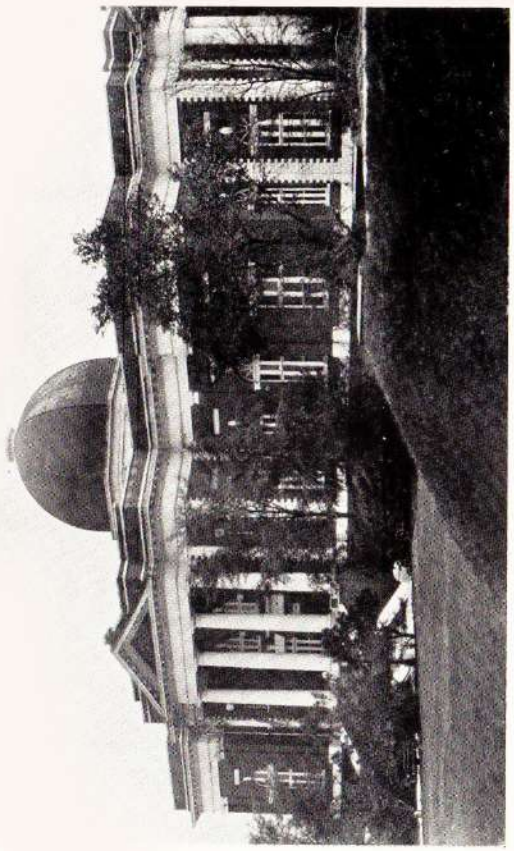
States, and received certificates of merit. These boys ever afterwards took unusual pride in club work. Further, it inspired other White boys to join this organization. It was felt for a long time that Negro work needed some similar incentive; but as it was impossible to promise the expensive trip to the capital, it was decided to arrange an annual visit to Tuskegee where these boys and girls could be entertained and instructed, and given the credit due to them for this kind of work.

The contests held at Tuskegee have direct reference to the problems of agriculture and home economics that they face from day to day in their farms and homes. Amongst the items of contest are live-stock judging, poultry judging, seed-corn judging, bread-making, dress-making, health, ploughing, cooking, and milking. The subject for the oratorical contest in the year when the author was present was: "The Resources of my State". In addition to this, there are athletic and field sports. This intensely interesting and instructive occasion cannot but provoke enthusiastic support of junior club work, and ultimately make for greater efficiency in the different rural pursuits. Boys and girls not only learn many practical lessons in agriculture and home economics, but at the same time help to influence others to do better farming and to improve the home and its surroundings.

Larger Interest in Home Economics and Agriculture.—One significant result of Junior Club work is to be found in the increased enrolment in agricultural and home economics classes in the Negro Agricultural Colleges. Every such college has many former Club boys and girls. Most of these were inspired by club work to seek a better education, and many earned a large part of the money necessary for tuition and expenses, by their club activities. The interest and aptitude created during the club days seem to seek and find a natural outlet and a continued expression.

V. Other Incentives to Rural Progress.

Conferences, General and Regional.—Various means are adopted to stimulate interest and to spread



THE MAIN BUILDING AND AUDITORIUM AT TUSKEGEE INSTITUTE
The famous Institution for Negro students, founded by Booker T. Washington.

progressive ideas amongst both agents and farmers. A general conference of Negro supervisory agents of all the States is held once a year at Tuskegee Institute, in connection with the annual session of the Negro Farmers' Congress. The subject for discussion and consideration is the status of Negro work, and plans for its future development. A regional conference, attended by the delegates of four of the States, is held during the short-course at the Negro Agricultural and Mechanical College located in one of those States. In addition, one or more group conferences of agents is held in every State having a considerable number of Negro agents. Not long ago the policy of holding a two-week course of intensive training for all the agents at the Agricultural and Mechanical College was initiated in one of the States. Usually, one conference is held early in the year to outline programmes of work, and make general plans, and another later in the year to have connection with the short-course work of the college, the latter conference being devoted largely to training agents.

Courses for the Farmer and his Family.—A ten days' intensive training in agriculture and home economics is provided for Negro farmers and their families, usually during the summer, at the Negro Agricultural and Mechanical College in each State. While there, they have an opportunity to visit the different agricultural activities. They go back with renewed energy and become greater assets to their communities. In some States, this is combined with a short course for agents and club members, while in others a short course for club members is held separately.

Campaigns.—Campaigns for all-year gardens, for boll-weevil control and for the planting of summer and winter vegetables are carried on in different States during the year. The National Negro Health Week rank forth much enthusiasm and is found valuable.

Demonstration Tours.—In some States, demonstration tours are arranged in every county, where Negro work is being carried on. Demonstrations of all kinds in

various parts of each county are visited, discussed and compared by those taking part in the tour. The agents are convinced that such tours are a valuable means of stimulating interest in better farming, and that they will soon become an annual feature of Negro work. It is found that a valuable incentive and wholesome competition are thus provided. The opportunity of seeing what others have been able to do supplies hope and encouragement and does more good than many lectures.

Community Fairs.—The community fair is an important and effective means for advertising the benefits of demonstration work, stimulating competition among farmers and club members, and extending the influence of the work. Bankers and other business-men help liberally with contributions. These fairs are held under the auspices of community clubs, and the programmes are arranged so as to include agricultural talks by supervisory agents and specialists. An interesting feature in many of these fairs is the testimony of progressive farmers and club members regarding the personal benefit received by following the agents' instruction. Entertainments, consisting of music, games and plays, is usually part of the programme. The community fairs are well attended by both Negro and White farmers, and also by business and professional men interested in the progress of Negro farmers. When White and Negro fairs were combined in certain States, Negro exhibits won many prizes in competition with exhibits from White farmers.

Cinemas.—The cinema reels, made by the Department showing the results of Negro Extension Work in the South, have been found to be one of the strongest silent forces ever utilized to popularize this type of agricultural improvement.

Bulletins and Analysis Charts.—Interest is sustained and efficiency is secured by the use of reports, charts and bulletins. These contain monthly reports of work performed by local and supervisory agents and are issued primarily for the information of workers. Often

they deal with such relevant topics as : "How to build up the Negro Farm in the Black Belt". Bulletins from Washington, D. C., are sometimes added. The Analysis Chart, which has to be filled by the demonstration agent of every county, serves as a good check and an exhaustive survey of work done. Amongst the numerous items dealt with during the year are such specific and every-day matters as "number of demonstrations given in preparing meals for the sick", "number of kitchens improved", "number of fly-traps made", "number of yards (compounds) beautified", "number of campaigns against flies, mosquitoes, rats, roaches, mice, ants, and bedbugs", "number of wells improved", "number of demonstrations in clothing", "number of sanitary poultry houses built", "number of flower gardens", "number of girls earning money from handicrafts", "number of women earning money by poultry raising", "number of playgrounds established". The whole range of the work of the agents is thus reviewed—food and nutrition, home conveniences, home beautification, health and sanitation, clothing, poultry, gardens, thrift, recreation and community interest.

Recognition, Local and Foreign.—One of the most admirable features about the employees of this Service is that they have been quick to realize their weaknesses, and have made sacrifices to develop themselves in every way, so as to be of the greatest service to the largest number of people. And 'nothing succeeds like success.' Encouraged by what they have been able to achieve, they are making fresh incursions into the domains of vice, poverty, ignorance and superstition. Their work is commended by the American Press, and is being observed with increasing interest and profit by the rural workers of the whole world.

C. Financial Support.

A brief word on this subject is necessary.

Varied Sources.—To the support of extension work went in the past year a sum in excess of twenty-three million dollars, (Rs. 7,00,00,000) ; 94.5 per cent

of which was supplied from public taxes. Of the total, 39 per cent came from Federal appropriations, 28 per cent from State appropriations, and the remaining 33 per cent from county and local appropriations and the gifts of organizations and individuals within the counties. Over a period of fifteen years the Co-operative Extension Work in agriculture and home economics shows a consistent growth in size of staff and in financial support. The increase of support from Federal sources is large, but that of support from the States is larger still. The Service represents, then, a public undertaking of a very considerable and growing importance.

The sources of funds for the employment of Negro extension agents are the same as those used for the White agents. The salaries are paid from the United States Department of Agriculture funds, the State Smith-Lever funds, county funds, and funds from other co-operating agencies and individuals within the county. In most States, county appropriations for the support of Negro work are increasing. Local funds for agents' salaries often come from other sources. Negro county councils or supervisory boards in a number of States have raised the required funds among members of their own race. Banks, civic organizations, and even private individuals contribute through the college for county work. The great interest shown by Negro farmers and their families in extension work, and their growing willingness to assist actively in furthering extension programmes, are amongst the most encouraging and significant signs of progress.

The Smith-Lever Fund for Demonstration Work in Colleges and Schools.—The Smith-Lever Fund is a permanent annual appropriation of $45,80,000, based on an Act of that name, and passed by Congress in 1914. It provides for rural instruction, and recognizes the agricultural colleges as the proper agencies around which such work should centre; and it is specially intended to aid in diffusing among the people of the United States information regarding agriculture, home economics and the practical application of both; and to give instruction and practical demonstration in these subjects to non-college students, through field demonstration, publications and otherwise. Appropriations are to be allotted annually by the Secretary of Agriculture to the several States, according to the proportion of the rural population of the State to that of the whole country, conditional upon the finding by each State of an equal amount. Needless to say, this fund has been of inestimable assistance in the betterment of the rural and agricultural conditions of the Negro, and bears ample witness to the recognition by the American Government of its obligation to meet the needs of the inarticulate masses of rural America. Nor is the exhibition of private philanthropy less exemplary.

D. The Contribution of the Work towards Rural Betterment.

Social Stimulus.—The effect of this kind of teaching on Negro rural life is worthy of notice. There is a kind of loneliness that becomes almost unbearable to the rural family, living sometimes two and three miles from the nearest neighbour; and this makes them almost frantic either to go and see someone or have someone come to see them. The system of travelling entrusts to the agents a sacred privilege; for they become not only a medium for agricultural instruction, but a social stimulant in backward communities. They get into the life of the farmers, the boys and the girls. Gaining their confidence, they talk with them in their own language about their many problems, both real and imaginary; they encourage parents to send their children off to school; they spend the nights around the fireside with them, listening to interesting stories concerning the local history of the surrounding places; they break down superstitions and help to bridge the gulf between the two races through sympathy and understanding.

It prevents Emigration from the Farm.—It seems to be generally conceded that extension work offered the best means to counteract the demoralizing effects consequent on the successive disasters to the cotton crop of the South. Many leading city papers of the South have called attention to the work of Negro agents and the possibilities of their effective influence in allaying the unrest among Coloured people, and urged greater co-operation and support for them. The agents have succeeded, not by directly urging farmers to stay on their farms, but by pointing out to them the possibilities of a profitable and satisfying life on the farm. Through the use of better methods and the adoption of a "live at home" programme, they have helped to overcome the unrest, poverty, and dissatisfaction prevalent among Negro farmers, thus checking the migration from the rural sections. The following report is to the point: "The unrest among Negro farmers in Georgia," according to authentic surveys, "has been far less marked in counties having Negro agents. The one county to be practically unaffected in this respect has had the services of Negro farm and home demonstration agents for nine years."

It demonstrates the Economic Value of Agriculture.—It must be recognized that farm life, for most Negroes in the rural sections, is fraught with many hardships, much toil, wear and tear of the body, and the inevitable blighting of the hope of ever amounting to anything themselves, or of making capable men and women of their children. Of the farmer and his family it might well be said that "they work, come home, eat and go to bed; get up, eat and go to work". Extension Work, therefore, is regarded as a godsend, bringing a ray of hope to a comparatively large group of the nation's citizenry that had almost abandoned farm life. From statistical reports it is clear that the Extension Service among Negroes is actually paying in dollars and cents.

It improves Rural Schools.—There is another reason for maintaining it. The agents engaged in this work

are contributing to the improvement of rural schools by insisting that the education which the Negro children receive in the rural areas should have a closer connection with the life in the homes and on the farms. Their investigations show that in the past, many of the young people have been 'educated away' from the farm by teachers who were not born in the country, and who have had no opportunity to learn the practical side of rural and agricultural life.

An Estimate of the Resultant Progress.—The results achieved having been already largely dealt with in connection with the work of the County Agent and the Home Demonstration Agent, it is not necessary to add much here. Suffice it to say, however, that in estimating the Negro's progress from the economic point of view, one must look for its significance not so much in the aggregate as in comparison with the resources with which he started, and the progress of other people or groups under somewhat similar circumstances. The progress of the Negro is not to be measured by the heights to which he has gone, but by the depths from which he has come. The Emancipation found the race without capital or land. There was only the brawn that had been developed in slavery, and a modicum of skill acquired through the necessities of the slave regime. The great bulk of labour was agricultural, with the kind of methods that had placed the South on the verge of bankruptcy when the war broke out in the sixties, and left it impoverished until the beginning of the present revolution in agricultural methods, introduced by the late Dr. S. A. Knapp. Viewed in this light, the progress made well deserves to be described as "remarkable".

Better Home Life.—In no phase of his life did the Negro have so far to come in his journey from bondage to freedom as in that most sacred institution of civilization—the home. Nowhere, perhaps, did slavery work a greater hardship to the race than in this matter of home life. While he was in Africa, family relations

were both real and sacred to the black man—more sacred perhaps than is true in some quarters of modern civilization. But slavery too often destroyed nearly all of this for the Negro, so that on emancipation he had to build his home life largely from the bottom. The struggle from the one-room log cabin to the home of respected privacy, of pure morals, of high ideals, ennobling friendships and lofty aspirations, has been long and hard. Towards its success, the agents employed by the Extension Division have contributed not a little.

Development of Leaders.—One of the most important results of this system of teaching is usually overlooked. In the process of reaching and influencing the masses of Negroes, there is being trained and developed a strong group of Negro men and women from which may be supplied any deficiency in leadership. In other words, Extension Service is a boon to the Negro agent, as it furnishes the kind of training which it is impossible for him to secure elsewhere. For obvious reasons, Negro work began with men and women who had meagre education, but who commanded the confidence of the local people, and who had the inclination to do charitable work. At that time, the salaries paid were not sufficient to attract any one who had spent very much time or money fitting himself for a life work ; but gradually, standards and salaries have been raised so as to attract into the ranks men and women who are specially trained. The steady unfolding, enlivening, and toning up of the whole work are accounted for by the fact that, more than ever, the selection of a better type of individual is being emphasized. It would be difficult to find a group of men and women who are as proud of the fact that they have a part in building up the work in the South as is this corps of Coloured agents. The marvellous recovery of this part of the country from the devastation of the Civil War is inseparably associated with what the Negro has achieved for himself.

A Changed Negro Outlook.—Any one who visits the rural districts where Extension Work is being carried on and comes into close contact with the men and women agents, cannot but realize that they have done wonders. It is inspiring to notice how much has been achieved in spite of the handicaps to rural progress. This plan of touching and improving the farms, homes and lives of the great army of men and women, boys and girls, in the country who do not have many other educational opportunities, has, to a remarkable extent, "changed a crying race to a trying race".

PART II.

The Message for India.

CHAPTER IV.

THE MESSAGE FOR THE RURAL SCHOOL IN INDIA.

" The interpretation of the function of the country school as one of social leadership and community service implies that it must reach not only children, but adults. No argument is needed to establish the desirability of this service. To educate properly is to cause a change of conduct—and the hypothesis that the country school shall so govern its instruction as to cause a change in social attitudes and community conditions and relationships in no way clashes with its original purpose (to educate)."

MABEL CARNEY, *Country Life and the Country School*

The Scope of the Message.—In the Introductory Chapter, after a description of the lamentable condition of the rural communities of India, it was shown that the contribution of the present village school to such a situation was predominantly negative. Then in Part I, certain American institutions likely to be suggestive for India's problems were presented. Now, what recommendations can be made, on the basis of a study of such rural practices, for the adjustment of Indian schools to their village communities ?

No attempt can be made here to deal *exhaustively* with any of the problems related to the school or the community. A volume on each would hardly suffice. Only a few of the features and principles suggested by the experience of the American community institutions are taken up for brief treatment, with a view more to indicate how such an application may be made, than to render the task of application a finished one. With India's diverse levels and varied conditions, it would be both presumptuous and short-sighted so to limit the contribution of these schools as to make their lesson impracticable to many in need. Let each therefore appropriate what is valuable according to his necessity and circumstance.

Three Methods of Approach.—Before proceeding to the details, we may notice that the three institutions described above present three different angles of approach to the solution of the same problems—ill-health, poverty, ignorance, superstition, unproductive agriculture, and inefficient house-keeping. (i). Penn School takes the whole Island for its sphere of work, and seeks to improve these conditions both by educating the pupils who daily form a link with the home, and by conducting a many-sided attack on the community itself. (ii). Miss Berry's schools aim at training the pupils while they are at school, so that they in turn may transform their community. (iii). The Negro Extension Service concentrates on methods of changing the community, and indirectly brings about the improvement of the school. This distinction, though ultimately only a matter of emphasis—for all three succeed in improving both the school and the community—is instructive as to what may be done under differing circumstances.

A. The Curriculum.

Adaptation to Local Needs.—One of the outstanding lessons which India may learn from the institutions just described—the need for adapting the curriculum to the needs of the child and the environment—deserves to be stressed here, in spite of its obviousness to the most superficial thinking. Creative intelligence and unencumbered imagination have not sufficiently gone to work on this most vital problem; and hence the need for calling attention to what would otherwise be merely platitudinous. Until and unless school work has more than a nodding acquaintance with child-life, the responsibility for the numerous maladies, both of rural education, and of the rural communities described above, must be laid on the shoulders of the school authorities. It is unreasonable to expect parents to be willing to spare their children several hours each day for what must seem to them worse than a waste of time, energy and money. This simple

truth is coming to be recognized. The latest findings of the Educational Commissioner with the Government of India, which are in general agreement with the conclusions of the Industrial Commission of 1916-18, declare that "where the school has satisfied the requirements of the locality, it has succeeded; where the work has been organized without reference to local conditions, the result has been disappointing".[1]

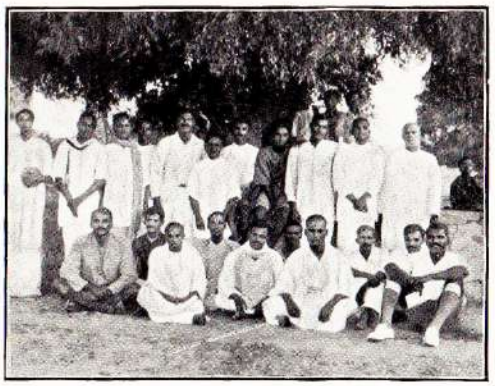
The Example of Penn School.—The present curriculum is in urgent need of 'ruralization'. All that has been described of American experience would point to the desirability of making the school concern itself seriously with the every-day life of the village pupil. Indeed, the secret of the success of Penn School lies just here. There was no aspect of the child's life which was considered either too low or too lofty to engage the attention of the School. The teacher was expected to know not merely the school boy and his physical and mental needs, but his parents, their occupation and income, and the conditions prevailing in his home. The type of house he lived in and its surroundings, it will be recalled, were to be brought into the "picture". With all this information concerning each pupil at the back of his head, what teacher could talk irrelevantly and uninterestingly? The course of studies, naturally, sought to meet the pupils' many needs and to prepare them for life in the community. For this reason it is easy to understand the emphasis on health, both inside and outside the class-room—the monthly weighing, the health chart on the wall, the periodical examination of teeth and tonsils, the teachers' and nurses' record of each student, the persistent encouragement of games and recreation, and the organization of health campaigns. In view of the health needs of rural India, too much cannot be said in advocacy of a similar interest and procedure.

Not only was the pupil's life made the centre of Penn's educational effort, but the whole school seemed

[1] Basu, S. C., *Problem of Primary Education in India*, p. 13.

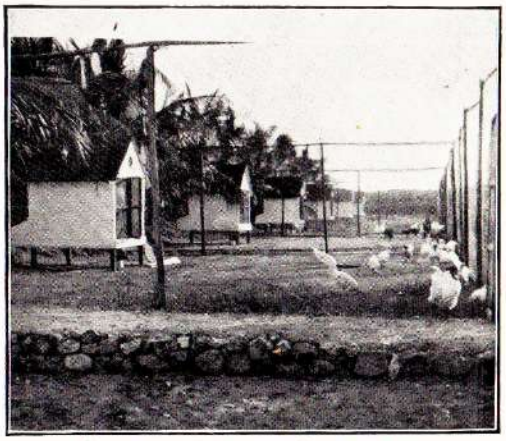
to concentrate on meeting the physical, intellectual, religious and economic needs of the community. Did the Negroes live in ugly, unhealthy, uncomfortable homes?—Then "Better Homes" became the watchword, and home-makers were given training in diet, cooking, canning, nursing, sewing, sanitation, budgets, gardens, colour combination, etc. Did the farms need improvement?—Then privately owned acres were converted into a laboratory for the teaching of school agriculture. The chief place was given to this most important Island occupation. Knowledge about diversified cultivation, soils and manures, budgets and costs, co-operative buying and marketing, became the possession of the progressive young farmers as well as of their conservative farming fathers. More than that: this knowledge was put to actual use, and better results were demonstrated on the farms. Subsidiary industries, such as carpentry, blacksmithing, poultry raising, fruit growing, basket making, were taught, with a view to enabling these men and women to add to their resources. In India, such a relation between our rural communities and our rural schools would usher in a new day for both. The vast majority of Indian girls are bound to find in home-making their chief occupation in life; and yet the present artificial and stereotyped curriculum hardly attempts to meet their need. The majority of boys in the villages are inescapably marching towards agriculture for their livelihood; and yet even lip-homage is often denied to it by the rural curriculum. Much can be done along the lines described above, to make our schools responsive to the needs of the rural community.

Indianizing Education.—If the school is not to be divorced from the child's life and background, attention needs to be paid to his heritage. The extraordinary stress laid on old English History, and the unfailing emphasis on desirable traits and indigenous arts in the Berry Schools is a rebuke to the alien learning and atmosphere of the Indian school, and argues the universal requirement and emphasis of



RURAL RECONSTRUCTION IN INDIA

The Y.M.C.A. Summer School of Rural Service, Ramanathapuram.



The Y.M.C.A. Poultry Farm, Ramanathapuram

Indian History, written by Indians, and containing the "emotion of history". The Negro musicians, it may be remembered, spared no pains to collect some of their long lost melodies and to preserve their folk-lore. Needless to say, there is much that is of value in India that is in danger of being either lost or ignored, which the school should attempt to protect and promote. It is the function of the school to stimulate appreciation as well as discrimination, and make the children patriotic in the highest sense of the word. The hybrid product of most Indian institutions of learning—higher or lower—is proof of the failure to recognize the responsibility of the school to provide an education with an Indian bias. "National education," writes Mrs. Besant, "must live in an atmosphere of proud and glowing patriotism. This atmosphere must be kept sweet, fresh and bracing by the study of Indian literature, Indian history, etc."[1]

Study of Rural Problems.—In the village schools, and especially in the Normal schools which prepare village teachers, the study of civics, rural science and rural problems should be made compulsory. This is suggested by the experience of both Penn and Berry. The future leaders of the rural community cannot be allowed to remain ignorant of these important matters. Familiarity with the different rural agencies may then lead to better co-ordination and more fruitful co-operation. Civic sense and citizenship-responsibility, conspicuous now by their absence, could also be thus promoted. Further, this would help in the development of community service, and would make the school a community institution. It would be well worth while to make a first-hand survey of the conditions in the villages of the province, or district, to determine what the rural school can do in preparing pupils to bring about better conditions, to discover what has been done elsewhere to make life in rural surroundings safer, happier and more satisfying, and to decide how the teacher

[1] Quoted by Lajpat Rai in *The Problem of National Education in India* p. 9.

and school can best work with the community in bringing about these better conditions, and develop an appreciation of rural life and a vision of what the village might become.

Meeting the Problems Discovered.—Such a study would lay bare numerous defects that need urgent attention. Among them will be unwholesome attitudes and injurious practices. These the school will seek to correct as far as possible, through the content and method of instruction, through the encouragement of co-operative activities, and through unceasing and vigorous propaganda. In the American communities where a proper respect for industrial work has been found wanting, the different institutions have assiduously set about to make labour dignified and manual work sacred. The teacher's attitude and example must inspire right conduct. The pursuit of some desirable goal, and the participation in some all-absorbing activities, will lead to the disappearance of this prejudice. Once the new idea has been accepted, it will not be difficult to build the concept of the dignity of labour on it. From early childhood, manual training should be encouraged. No work should be treated as degrading or menial. School gardens and other practical projects, such as those introduced in Moga,[1] will go a long way to counteract the present attitude. The success achieved in Penn and Berry in this crucial problem ought to bring hope and courage to others facing a similar situation. Likewise, special emphasis needs to be laid on the particular problems of each locality. With Penn, it was a change from a one-crop system (cotton) to rotating and diversified cultivation. With Berry, it was the importance of live-stock and dairying for the renovation of the worn-out soil of the mountainous South; and so on. What is

[1] For accounts of the work at Moga, see *Fourteen Experiments in Rural Education*, edited by Miss A. B. Van Doren; or Dr. W. J. McKee's *Developing a Project Curriculum* (both published by Association Press, Calcutta); also Dr. D. J. Fleming's *Schools with a Message for India* (Oxford University Press); and the *Moga Occasional Reports*.

required is a rational and comprehensive scheme, which will take note of the general principles which have come to be more or less universally accepted, lay special stress on the community's peculiar needs, and give due attention both to the stage of social evolution in which the people are, and also to their resources.

The literary champions of our schools will do well to notice how the temptation to indulge in the luxury of a literary education was overcome in both Penn and Berry. For the vast majority, both of the Island Negroes and the mountain Whites, the primary emphasis was laid upon the kind of work which the students would in any case have to do in later life. But in India, for the masses of our countless villages, literacy is still made to appear all-important. We shall have occasion to return to this later.

A Rural Course.—A Village Primary School with a curriculum ruralized, socialized and vitalized, is one in which a pupil will be taught in his own vernacular, will learn the three R's, music, practical nature study, school gardening, and educative handwork, and have suitable physical training and recreation. His studies will be related to his environment, his arithmetic having reference to bazaar operations, his nature study to the plants and animals he commonly meets with, and his reading to song and story, so native to the people's genius.[1]

From the Village School, the pupil will proceed to what may be called a Community Middle School, which provides a course of four or five years. In the earlier years, the hours assigned to manual labour will be less than those assigned to other work; in the latter years, the distribution of hours will be reversed (*cf.* Penn). On the academic side, the pupil will learn his own vernacular, gain some acquaintance with English as a second language, and receive instruction in reading, writing, arithmetic, Indian history,

[1] For an exhaustive treatment of this problem, see Dr. W. J. McKee's *Developing a Project Curriculum*.

hygiene and local geography. On the industrial side, instruction will be given in such industries as are related to the locality of the school, so that a market for the products may be available, and pupils may have the prospect of an occupation which will afford them a means of livelihood when they leave school. Blacksmithing, carpentry, weaving, printing, machine repairing and the like, for boys, and cooking, lacemaking, and weaving for girls, would all answer these conditions. Agriculture would naturally occupy a place of pre-eminence. To teach it properly, the school would have to possess land, and perhaps have as much of it as would enable the pupils cultivating it to gain a considerable part of their living from it.[1] If, in addition, the school should possess the features described above and suggested by a study of the American community schools, the spirit of service will so pervade it that every pupil leaving the institution will be filled with a love for his own people, a desire to serve them, and the ability to contribute somewhat to their betterment.

Its Significance in Practice.—But such a curriculum would be ineffective without a correspondingly radical change in the *method* of instruction. Not merely the content but the manner of its treatment needs to be modified. A new aim of education is involved. The child and not the subject-matter must be the centre of interest. "Education is changing so as to enlist more and more of the child. If memorizing is all that is aimed at or emphasized, it will be seen how much of the mind, how little of the soul, and still less of the body is engaged."[2] This outstanding and deplorable defect has to be remedied. The one-sided training imparted in our schools is responsible for many of the

[1] Meston, W., *Aspects of Indian Educational Policy*, p. 127. See also Recommendations of the Village Education Commission, in *Village Education in India*.

[2] Taken from Dr. W. H. Kilpatrick's speech before the Ceylon Psychological Society, reported in *The Times of Ceylon*, January 17, 1927.

other drawbacks. If all that had to be taught were certain *subjects*—arithmetic, reading, writing—it would suffice us to know what procedure would most efficiently get them into the heads and hands of these ignorant candidates. But if it is true that the purpose of education is the changing of conduct and the cultivation of desirable ideals and attitudes, and if it is true that the school should concern itself with the whole child, then it would seem that the problem of teaching-technique, though not necessarily part of the message of the schools described, is deserving of more thought than has hitherto been given to it.

The Larger View of the Teachers' Work.—Hitherto, in India, the appraisal of the effect of class-room procedure has generally been concerned with only a part of what usually takes place. "Has the child learnt addition?" The annual or periodical examination answers the question. But what of the total effect upon the child of this class-room procedure through which he is supposed to learn addition? During that time, the child was forming attitudes with relation to addition, arithmetic, teacher, school, himself, and so on. He was learning several things besides addition. His character was being built by his action and reaction in that environment. Such remarks as, "Well, if all arithmetic is of this type, I don't mind learning it!", or, on the other hand, "No more arithmetic for me!", are expressive of something which is more than can be measured by the usual examination. In fact, so impossible is it *not* to be forming likes and dislikes, that it would be safe to say that the reader is even now forming attitudes as to whether to go on in the same old way, or venture on a definite departure!

Education of Ideals and Attitudes.—The fact is that there are concomitant learnings as well as primary learnings. The latter are those that have to do directly with the subject in hand—addition, sewing, gardening, etc.; and the former with the judgment of the *worth* of the work being carried on. Concomitant

learning is a by-product of school activity. In the school-room, the pupils are actually engaged in making multiple responses to the multiple stimuli of their environment. Willy-nilly, some habits are being formed, some attitudes are being strengthened, and some appreciation of the good and beautiful, or satisfaction with falsehood and evasion, is being provided. Limits of space forbid further elaboration of this fact. An extremely lucid and fascinating treatment of this larger significance of "method" will be found in Dr. W. H. Kilpatrick's *Foundations of Method*.[1]

Such a view of the problem of procedure will correct many of the drawbacks noticed in the village school. Teachers will learn to set aside their tone of command, and the drill-sergeant type of domination to which they have often been accustomed. This, in turn, will check the habit of slavish submission to authority on the part of the children. Parents and teachers will learn to respect the child and to have a feeling of reverence for it. One of the most effective ways of preventing a relapse into illiteracy, it will be found, is to teach pupils not only how to read, but also to want to read. Unless the child feels that in the institution definite attempts are made to associate pain and pleasure with the exhibition of wrong and right conduct respectively, wholesome social habits and attitudes are not likely to be developed. When the school concentrates on subject-matter and neglects the moral and social side of education, it will inevitably tend to sharpen the intellect without moulding character, it will emphasize individuality without producing harmony, and it will encourage competition without eliciting co-operation.

B. Practical Emphasis *vs.* Literary Emphasis.

A Corrective Wanted.—Strictly speaking, this is only one aspect of the problems of curriculum and method; but in view of its immense importance in India,

[1] Published by Macmillan & Company, New York.

separate treatment has been found desirable. The American emphasis on the practical seems to offer the much-needed antidote to the British-Indian literary type of education. Even the most cursory reader will remember that the American schools described earlier had to face the problem of manual labour, and the creation of a wholesome attitude towards it. All the three institutions struggled consistently and successfully against the popular preference of a theoretical "white collar" education. They also had to contend with the idea of one set of men doing all the work, and another set of men having all the culture. For this reason, their experience and achievement is of not a little significance for India.

'One-Way Academic Traffic.'—The complaint is heard, in season and out of season, that the universities of India are producing too many graduates, who are vainly knocking at the doors of the Indian Secretariat for appointment, so that unemployment is likely to become the most common occupation of the middle class in the near future. If this is so, (and the enrolment in the Law Colleges bears it eloquent testimony) what is responsible for such an over-supply?—Surely our 'one-way academic traffic system'. What are students to do, when all types of school-courses in India are designed as a preparation for college and university? There is scarcely any real choice before them. It was this evil that Miss Berry averted by the introduction of five parallel courses. Attention has therefore to be drawn in India to the need for increasing the lines of interest among students, and diversifying their education. Instead of making it necessary for all to march, in single file, through the literary course to the university, it should be made possible for some pupils to do intensive work in agriculture or mechanics, or home science, or teacher-training, and yet have the necessary training in certain fundamental skills and subjects. It may be that Berry's example is of more value at the high school stage; but attempts are being made in some quarters to diversify the curriculum even at

the primary and middle school stages, so as to prevent migration to the town high school, and to encourage the stay in the villages of some of the promising products of the village school. Doubtless, at first, it will be difficult to divert many from their degree-hunt; but how else can it be, when for a whole century, a high pass in the degree examination has been the *sine qua non* for government service,—one of the most lucrative and attractive forms of employment opened to Indians? This degree-bent will take time to be set right, but it will not disappear until a concerted and many-sided attack is unsparingly carried on by all concerned.

The Right Start.—"Train up a child in the way he should go, and when he is old he will not depart therefrom." Practically, as well as psychologically, this old proverb offers the solution for many a problem. The all-round practical education imparted at both Penn and Berry is of great instructive value from this point of view. If it is desired to encourage industries and promote technical training, the start needs to be made in the kindergarten. It is absurd to expect a decade and a half of literary education to produce a man skilled in agriculture, keen on business, or interested in machinery!

While children are young, their interest in creating things should be aroused, and they should be trained in the handling of tools. It may be well worth while also to introduce some cottage industries,—not for vocational purposes, but chiefly to cultivate skills and aptitudes. It is noteworthy that Berry and Penn, in an industrial country, found it both advisable and profitable to encourage handicrafts and native industries, as part of the curriculum. Practical methods of nature study and school gardening, and the formation of clubs around different rural projects, are also to be recommended. Club work gives practical training in the fundamental economic process of food production, conservation and marketing. It makes for a vital interest and ability in agriculture

PRACTICAL TRAINING IN HOME-MAKING IN INDIA

Students cooking their own school meals.

READY TO START OUT FOR SOCIAL SERVICE

Students of the Girls' High School, Chittoor, about to visit the neighbouring villages with medicines, etc.

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and home economics; for pupils learn by doing—undoubtedly the best way to learn. The linking together of a half-day of class-room work with a half-day of work in the fields or miniature farms would, in addition, provide variation in the curriculum. "The children would gain educationally, not only from the more intelligent attitude to field work so utilized, but also from the class-room work, relieved, as it probably would be, from the constant interruption of irregular attendance."[1]

The Value of Practical Projects.—An opportunity to work together on practical projects[2] leads to the necessity for co-operation in the realization of common ends. It creates a need for, and an interest in, the theoretical aspects and makes them meaningful. The school ought to enable the child to do better the things he would do anyway. "The worthy life," says Professor Kilpatrick, "consists of purposeful activity and not mere drifting." If we admire the man who with deliberate regard for a total situation forms clear and far-reaching purposes, and plans and executes them, particularly with reference to worthy social aims, what better preparation for life can be given to the student than practice in executing well-chosen purposeful acts? It is a lack of the purpose and ambition which is demanded and promoted by the project method, that is responsible in India for the backwardness of the farmer and the graduate alike.

Remaking the Villager.—Such a method provides an invaluable corrective to many Indian failings. It develops initiative; it encourages self-reliance; it makes for group action; it calls for resourcefulness; it demands persistence. The scientific attitude of testing results and forming conclusions is fatal to a blind belief in outworn tradition. The purposing

[1] *Village Education in India*, p. 36.

[2] See the description of Indian schools which have adopted the Project Method, in *Fourteen Experiments in Rural Education*, and in *Projects in Indian Education*, both edited by Miss A. B. Van Doren (Association Press, Calcutta).

and achieving of ends spells disaster to age-old contentment and uncontrollable 'Karma'.

C. The Community Centre.

The Need for an Adequate Educational Philosophy.—If the old system of education had been devised to meet the needs of India adequately, it would not have been conceivable for School and Community to be divorced from each other. Fortunately, there is evidence now of advances on both sides, and it is being realized that perhaps even more important than any adaptation of the curriculum and class-room procedure in the popularization of mass education, is the *rapprochement* between the two alienated institutions.

Too much cannot be said in commending this movement. The tendency to make of the school "a house of the people" deserves every encouragement. With thousands and thousands of rupees invested altogether in school equipment, it is wasteful to restrict its use to a few hours each day, five days a week, for only a few months in the year. The school, in most cases, by its very nature, being "public"—built, equipped, maintained and run from public funds and open to all, regardless of creed or political affiliation—is the one place where all can meet, or should be able to meet, on an equal footing. This therefore is the natural community centre, and should be considered the "capital" of the village community. Failure to use the school building as a social centre is poor economics as well as bad educational philosophy.

Aim and Activities of the Community Centre.—The chief aim of the community centre, as exemplified by the Island School, should be to deepen the content and broaden the scope of the term 'education', and to extend the activities of the village schools so that they may evolve into 'people's universities'. It is founded on the idea that education is an ever-continuing process, and that its scope is much wider than what is ordinarily included in the school curriculum, or within the

covers of text-books. Education is a process of growth: growth not merely along intellectual lines, but also along civic, social, vocational and recreational lines. Some means is necessary to continue this process, which, for one reason or another, has been arrested. The community centre is the answer. It should provide for the play-life of the community. It should be a community forum, a place where the citizens meet for the courteous and orderly discussion of all things that pertain to the community's welfare. The lack of such auspices and atmosphere is responsible for the numerous feuds and prejudices which are harboured in many communities, rural and urban. The community centre should furnish opportunities for the education of its members. Classes in agriculture, domestic science, music, handicrafts, literature, etc., conducted at different times, will attract various members of the community. It should also provide for the recreation of adults and children, as well as of youth. Local conditions will determine other activities that should be engaged in, such as co-operative buying and selling.

Promoting the Community Spirit.—This meeting of the people at regular intervals not only furthers the social, political and educational life, but definitely promotes a community spirit amongst them. If this "we-feeling" is to be cultivated, opportunities must be provided for its expression. Too much cannot be said in favour of stimulating in our villages a public spirit and a community interest. This is the only way of ensuring the success of all campaigns for civic and sanitary improvement—and it is a way that has rarely been tried in India. The notable success achieved by Penn School in raising the tone and standard of life is largely due to this significant line of action.

Serving the Community.—A school which makes the service of the community its goal will find countless opportunities to justify its existence. The study of the activities conducted under the auspices of Penn

School is illustrative of this fact. Entertainments and social gatherings, parents' and teachers' meetings, "Arbor Days" and "Baby Clinics", excursions and contests, farmers' institutes and mid-wives' classes, are all of the greatest value. The school may easily manage circulating libraries, inaugurate health campaigns and organize club exhibits and lectures. Lectures (preferably illustrated) by school inspectors, sanitary and agricultural officers, or co-operative society secretaries, will provide both instruction and recreation. Further, if the school remembers to set an example in sanitation, gardening and farming, its influence is bound to be helpful.

The Response of the Community.—With a school thus serving the people, the problem of "the educational indifference of the agriculturist" is automatically solved. His attitude towards the school and that of his children cannot but be one of enthusiastic co-operation. "Here and there has the school helped me; how can I help the school, say?" the rustic family will inquire. The task of preventing a lapse into illiteracy, and of instructing the unlettered in matters of health, home-making and better farming is rendered a hundred-fold easier. Such a school would concern itself with all, from the unborn babe to the aged parent. Such a school is the 'educational dispensary' of its community.

D. Improving Rural Teachers.

Factors Involved.—An ideal school cannot become actual without the proper type of teacher. The necessary kind of instructor is impossible to secure unless the school teacher is made a more influential and respected member of the community than he is at present. It is an old proverb that 'the teacher makes the school'; but in the new dispensation it may be as truly proclaimed 'that the teacher makes the community'. This is not realizable, however, before facilities for the adequate selection, training and supervision

of teachers, a professional pride in the teacher's calling, and salaries attractive enough to appeal to the best men, have become matters of fact. Till then, all schemes are likely to remain as so many cries in the wilderness.

Training Community Leaders.—If the school is to be a community centre, the teacher must be a social worker. Hence the emphasis on the training of community leaders, noticed earlier. Both Penn and Berry, realizing the need for leadership, aim at the all-round training of their students. Berry, for example, it will be remembered, has made music and singing a compulsory subject: for the rural teacher would feel seriously handicapped if he were unable to teach singing to the village school children. Music is a great asset in any community, but especially so in a rural community. Miss Berry realized that the mountain boys and girls would be expected to lead the singing in churches and elsewhere, and that it would be a real contribution to the life of the neighbourhood if they could sing and play with some ability. Again, a knowledge of the Bible would be invaluable,—a necessity, in fact—in the religious atmosphere in which they would later find themselves. So, to meet this certain need, the study of the Bible also is required of all. Similarly, in India, there are many things, great and small, which are more or less expected of the teacher, and which yet are not usually dreamt of in the teacher's certificate. There are skills and qualities which would make a valuable possession in a community leader. The schools preparing rural teachers should bear these in mind; for unless these men are duly equipped, they are not likely to recognize or discharge the great responsibilities of their high calling. As director of the children, the teacher has to be something of a leader. Moreover, the people should be able to turn to the school as a centre of authority, and look to the teacher without jealousy as one who has the right to lead, because of his larger perspective and his sensitiveness to

community needs and conditions. The teacher, as director of the one and only community institution, is guardian of the educational interests of the community.

The Value of Community Surveys.—The teacher must have a definite idea of the possibilities and satisfactions of country community life. Having established the goal, he must imbue others with his ambition and enlist their co-operation. He should be able to formulate and carry out a programme of work for community building, employing the latent talent of the neighbourhood, and proceeding to guide it with suggestion and persuasion. For this, a community survey is of the first importance. Without it, there cannot be an adequate community programme. School-workers should understand that an effective school programme can be developed only as an integral part of the community programme, and that the efficient education of the children is dependent upon the organization and development of the entire community life. If the school is to make a place for itself, it should serve the practical needs of the community; and how can this be done without a first-hand knowledge of the social, physical and economic conditions of the community as a whole, and of the individual homes within its boundaries? Once the school programme is dovetailed in with the community programme (as was Penn's), there is the guarantee that the school will become the dynamic centre of the community's entire social, physical and economic life. The problem is thus one of taking the community as it is, assuming control of a neglected deficient school, and bringing the children and the community to appreciate the beauty and richness possible. The teacher then becomes a link between the people and their opportunity. Such a view dignifies the vocation of teaching and elevates it, both for the teacher and in the eyes of all others.

Essential Conditions for Making the Teachers More Efficient.—One reason why the teacher in India—and the village teacher in particular—receives so little respect, is because he has not really

deserved much more. Unless the standard of recruitment is appreciably raised, and the quality of training obviously improved, it is not to be expected that this lofty view of the profession will be realized by those within, or become evident to those without.

(*a*) *Better Salaries.*—A scale of salaries based not on existence wages, but living wages, will be in the direction of winning for the poor hard-working teacher a place in 'the professions'. But here it must be pointed out, on behalf of the teacher, that while he is not dead to the appeals of service and patriotism—from those who are usually financially safe in prating about sacrifice—and while he may not be blind to his indispensability in the cosmic scheme, in spite of the niggardly treatment he invariably receives, he is not likely to succeed in raising his calling, unless he also demands and obtains a standard of salaries comparable to those prevailing in the corresponding levels of the other departments of public service. The nobility of the teaching profession is more likely to be recognized generally, when it has first been officially accepted and evidenced. Under the scheme of values now in operation, the *guru* finds it necessary to insist that a profession, to be respected, must include respectable salaries as well as respectable service. The amount of salary received by the teacher may be reasonably considered a measure of his efficiency on the one hand, and on the other, of the esteem in which his services are held. Until the existing discrimination in favour of certain "services", with all its implications, is abandoned once and for all, the teacher cannot help feeling that the implication is, that for the welfare of the nation he is of little value. If a levelling up is absolutely impossible, the teacher claims that in the interests of the profession he represents, there might well be a general levelling down, and that it is unfair, unsound and unreasonable to demand self-denial of one group and thrust luxury on the other—while all are the "most obedient servants" of mankind.

(*b*) *More Careful Recruitment.*—The problem of improving teachers and teaching needs consideration in three further aspects: careful recruitment, adequate training and sympathetic supervision. In view of the fact that it is probably easier for a person born and brought up in a village to get the rural point of view than for the average city-bred person, rural teachers should, as a rule, be recruited from the villages, and from the consolidated rural vocational middle schools. Schools of this type must be multiplied in suitable centres, if a sufficient number of men with the necessary rural and vocational background are to be available for appointment in rural schools. Both Penn and Berry provided courses in teacher-training, because they realized that ideal community teachers would not be found in large numbers until they themselves had come up through a school system thoroughly imbued with the social and the serving spirit. Only thus can the standard of men to be recruited be definitely raised.

(*c*) *An Effective Training Course.*—Next, the training course needs to be re-studied and re-evaluated. It may be pointed out, briefly, that nothing pedantic or elaborate will succeed with these village students. The emphasis should be on demonstration and supervised practice-teaching, theory being introduced only to make this intelligible. A "ruralized" school needs teachers carefully instructed in nature-study and able to impart such knowledge theoretically in connection with the school text-book, and practically in the school garden. Such teachers can be turned out only by training-schools which include on their staff nature-study instructors taught by the agricultural department. Similarly, the teachers should be trained to teach elementary principles of hygiene and to apply these principles practically to the persons of their pupils, and to the surroundings of the school. Here the aim should be not the imparting of accurate technical information, but the creation in the teacher of a conscience with regard to the laws of health, and a sensitiveness to the physical conditions of the child and the community. The centre should be shifted from structure to function, from physiology to hygiene. Instruction in the rudiments of civics, the work of co-operative societies, and the function of the various government departments and village officers, might be attempted with profit. The tendency to reduce the number of separate subjects, such as geography, history and elementary mathematics, and to aim at sound instruction in the three R's, with useful information of a local character, and the practical application of such information, is deserving of every encouragement. No pains should be spared to secure for the teacher the shortest and most efficient methods of teaching reading, writing, arithmetic, nature study, simple hygiene, handicrafts, drawing, music and games. Conservatism and mere narrow parochialism are entirely out of place and unjustifiable in these matters. The Village Education Commission, dealing with training courses, remarks that "the government syllabuses at present bear too striking a likeness to those current in Britain thirty years ago."[1] Not less antiquated are some of the techniques employed. It has to be definitely understood that extending the student-teachers' literary education is not so essential as rendering them capable of understanding the child and the community. There is much to be said in favour of arranging, for the benefit of these teachers, short courses on sanitation, hygiene (personal and social), co-operation, etc., by the departments concerned. All the different aspects of rural life should be kept in mind and provided for, if efficient community leaders are to be produced by the normal schools, and the hydra-headed problems of the villages are to be successfully and speedily settled.

(*d*) *Constant After-Care.*—An important phase of the professional improvement of the rural teacher has hitherto received but scant attention. The notion is fairly deep-rooted that once the teacher obtains his

[1] *Village Education in India*, p. 93.

diploma, he has no further need of either instruction or improvement; for he now knows all there is to be learnt regarding his trade—and this because of his one- or two-year exposure to the training course. Perhaps if short courses were arranged from time to time, and teachers were encouraged to return to the training centres for further or 'refresher' courses, it would not be so readily taken for granted that, on bidding good-bye to his normal school, enough pedagogy had been injected into him to serve him the rest of his life. As teachers left to themselves are liable to deteriorate, there are great advantages in periodical repetition and improvement courses during school vacations. The school at Moga sends out supervisors of village schools, and conducts teachers' and supervisors' institutes, brief training-courses for teachers in service, and an educational journal, which is sent to practically all the teachers. In Pasumalai (S. India) and a few other centres, a brief but intensive course is offered, with the object of making available to both the trained and the untrained teacher the best that is known in his field, stressing different subjects in different years. The need for keeping in constant touch with teachers in service, it will be recalled, was recognized and met by the Penn Island school. Our training schools are guilty of grave neglect when they imagine that their task is finished with handing over their students to the Government examination. The incentive and encouragement that are provided by the realization that somebody, whom they esteem highly, cares, are all-too often not available for our students in India.

(*e*) *Supervision as 'First-Aid'*.—The question of sympathetic and intelligent supervision need not be dealt with here at any length. That will be found treated fairly thoroughly in some of the other books of this Series.[1] Suffice it to mention here that the

[1] *E.g., Village Schools in India*, by Mason Olcott; or *Fourteen Experiments in Rural Education*, edited by Miss A. B. Van Doren. (Association Press, Calcutta.)

teachers need to be not merely told, but to be *shown*, how to relate the school course to the activities of the community. The great majority of untrained and inexperienced teachers are as little capable of freeing themselves from wrong aims and methods as the average farmer is of ridding himself of outworn and inefficient agricultural methods, without the aid of a demonstration agent. So long as there are hosts of untrained teachers in the villages, the Normal Schools, or their equivalent, should go to them. The aim ought to be to carry first-aid to the teacher while he is on the job. This more intimate and intensive stimulation of the teacher is bound to bring about transformations everywhere. The inspectors and supervisors should follow these teachers into their communities, and there teach and inspire them in the handling of their particular problems, just as the demonstration agent follows the Negro boys and girls to their farms and homes. In the type of supervision we have in mind, the inspector will not attempt to deal with all the weaknesses in the school, but will take one or two of the main things that need to be improved, and so organize his talk with that teacher that he will aim at definite conviction and improvement in these few matters. In addition, the supervisor will outline some relevant reading, or refer to a Teacher's Journal; and probably on the next day give demonstration-lessons himself, to enable the teacher to understand what is meant and what he is supposed to do till the supervisor comes round again. This type of supervision is more important than even reorganizing the curriculum, or almost any other factor connected with the school. There is everything to be said in favour of thus putting educational demonstrators into the field, to supplement the inadequate professional equipment of the rural teacher, to knit the school more closely to the community, and to continue the real work of education outside the school-room twelve months in the year. It is a big work—that of carrying first-aid to the citizen-maker. It consists in holding

up the hands of the ill-trained, inexperienced teacher, struggling alone in the little one-room school huts on thousands of dim cross-roads all through the land. It is this demonstrator-inspector's task to make the work of the teachers effective, to fill in the gaps between the teacher's equipment and efficiency. It will be many a long year before all the teachers in our rural schools will be able to attend the normal schools and training classes; the only hope, therefore, of securing efficient teaching in the village schools in the near future, lies in sending first-aid to the man on the job.

Then, when the teacher has become a community leader, and the school has become a community centre, the school at night will often be full of adults, keen on instruction regarding everything that pertains to the welfare of their village; and by day it will be the happy meeting-place of eager children, who have learnt to find in the school an opportunity for growth, and in the teacher their most trusted friend, philosopher and guide.

CHAPTER V.

THE MESSAGE FOR RURAL RECONSTRUCTION.

"The cure of poverty is not charity. Nothing that you can give a man will do him much good. You may relieve for a moment his temporary care, but he will drift back again. What is best for the man who needs help is to give him a chance to help himself. If you can make him self-supporting, you will also make him self-respecting. A chance to work his way is much better than a chance to shirk his way."

HENRY FORD.

THE SIGNIFICANCE OF THE NEGRO EXTENSION WORK.

THE detailed description of "the Co-operative Extension Work in Agriculture and Home Economics" carried on amongst Negroes, and the striking similarity of the conditions obtaining amongst them to those in rural India, obviate the need for a lengthy statement of its message. Much of what was said there should be directly valuable to India. To the extent to which the conditions are comparable, the means and methods employed in rural America may be adapted in India. Beyond that, they may be adapted and adjusted to suit Indian conditions. Without attempting a detailed application of the many possible lessons, it may be desirable again to review briefly some of its more outstanding and instructive features.

Its Consistency.—One of the most attractive features of extension work is the consistency with which the method of procedure follows the aim. The aim of all extension work is to improve rural life and make for better, happier and more comfortable homes. Whether this is brought about by the improvement and stabilization of the farmer's economic position, or by bringing new information and new viewpoints to the farmer's wife, or by the training of his boys and girls in the 4-H clubs, this aim is always kept in

mind. The attempt to aid the farm people to increase their incomes and to improve their living conditions is reflected in the number and distribution of "improved practices" adopted on farms and in homes. "Helping rural people to help themselves" is an objective not easy to realize, and therefore it is instructive to note that the agent does not regard it as part of his duty "to perform for the individual or for organizations, the actual operations of production, marketing, or the various activities necessary to the proper conduct of business or social organizations."

Its Method:—Demonstration. Not less arresting is the method of attack. For the needs of an illiterate and suggestible people, nothing superior could be devised; it takes the farmer as he is, with all his whims, his prejudices, his fixed habits and suspicions, and attempts to lead him onward by example rather than by precept. For this reason, the psychology of the demonstration method is absolutely sound. If it is found now-a-days that visual instruction has great possibilities as a method of teaching children and adults, what shall we say of this even more vivid form of instruction? Such a method carries with it not merely intellectual conviction but persuasion of the will. It is desirable to notice in this connection, that the demonstrations are of two kinds—"result demonstrations", and "method demonstrations". The former consist of the exhibition of results secured from "recommended practices". For example, if the practice of spraying is justified in its effect on the plants, the plants "tell the story" to the farmer, to his neighbours, or to the group of observers whom the county agent brings to the farm to note the results produced by spraying. The 'method demonstration' consists in showing people how to do something by doing it. For example, the nurse or home demonstration agent shows a group of women how to give an invalid a bath in bed, by bathing a person in bed before their very eyes, instead of merely telling them how it

ought to be done. Or the agent demonstrates to a group of club members how to splice a rope—not by lecturing on splicing and drawing diagrams on the blackboard—but by actually doing it before them. Under pressure of the brief contacts that distinguish his work from that of the school teacher, the extension worker develops methods, objective and direct, which are of special value in teaching facts, methods and standards, in a very convincing way. He depends largely on the use of concrete examples and illustrations. Obviously, his methods are designed to insure success with even the least penetrable of intellects, and therefore, are guaranteed to work with all.

Its Many-sided Attack.—There is yet another noteworthy feature characterizing this Extension Work, which makes it worth recommending for adoption in India. As indicated at the beginning of this book, the besetting sin in India and other rural countries has been to treat rural problems in isolation, and to ignore their interdependent character. This piecemeal (and therefore partial) attack has proved ineffective. All too often they have neglected the adults while trying to instruct the young. Progressive educationists have come to realize that all the different phases of rural life must be tackled together simultaneously. Village life is a unit, and they that serve it must regard it as one and complete. This is what Negro Extension Work proclaims. Every age-group in the community is provided for in its programme—there is agricultural work for the farmer, home demonstration work for the women, and club work for the boys and girls. Several different interests are catered to, and the people get what they want; first, because they can reject rather promptly what they do *not* want; and secondly, because increasingly they themselves take part both in the originating and in the carrying out of these programmes. Their work covers the entire rural field. And so far as the home is concerned, there is hardly any aspect that is not considered; for the scope of their

work includes the responsibilities of the housewife in matters of food, shelter, and clothing for the family, as well as the organization of family life in all its extended implications. An all-round, many-sided campaign such as this is the crying need of India.

Suitable Auspices.—With regard to auspices and organization, the experience of America would suggest the desirability of having extension work closely connected with institutions or societies which command prestige and confidence. A villager wishes to take no unnecessary chances, and so is naturally not enthusiastic about trying novel methods. But a programme sponsored, or at least approved, by a well-known agricultural college, or some other dependable agency, is likely to win a hearing with hesitating and old-fashioned farmers. Another advantage accruing from an intimate association with a body like the agricultural college staff is that it would give the agents frequent opportunity to seek and find answers to many of the problems they encounter on the village farms. On the other hand, this vital contact with the concrete problems of village life will serve to enliven instruction in the farm school or agricultural institute. It may also be said that the number of students deriving benefit from the agricultural colleges in India is so small that it would be worth while to find other channels of service to justify the large investments made. This can be done without much difficulty if, in addition to educating a few students in scientific agriculture, their efforts are directed to the dissemination of information to farmers through bulletins and circulars based on the work of experimental stations and model farms. Further, it is conceivable that farmers' institutes and exhibitions may be conducted by them. Thousands more can be reached through the movable schools and demonstration trains. It can never be forgotten that education has to reach the entire community; and that it is even truer of the adults than of the children, that a vast number of them cannot, will not, and should not leave home. The idea should

be that expressed in an American Agricultural College Bulletin: "If you can't come to the College, the College will come to you."

Movable Schools.—The idea of the movable school has already found a warm welcome in some sections of India, though it is rarely recognized that it is borrowed from a Negro's efforts towards rural reconstruction in America. Travelling schools have already come into being; lorries, trucks and carts, and occasionally trains, are used for conveying the exhibits and the staff to the neighbouring village communities. Sometimes these institutions are associated with an agricultural college, as in Coimbatore; and sometimes, when of a varied character, are conducted directly under Government auspices, as in the Punjab. These 'schools on wheels', carrying exhibits, charts, illustrative material, etc., stop at certain rural stations, and attract large crowds from the neighbouring villages. The staff, representing different departments, provide a varied programme of instruction and recreation. Travelling Health and Agricultural Exhibitions have proved eminently successful in the Punjab. They started with a bullock-cart carrying a magic lantern and a demonstrator; later they secured from Government a motor lorry which made possible more extended tours; and recently they have been able to increase their sphere of usefulness by running demonstration railway trains. Agricultural demonstration work is actively pursued, seed is distributed to the villagers, and implements are lent for trial. Exhibits of excellent products and of some labour-saving devices are brought before the people. Lectures, often illustrated with slides, are given in the villages by officials and non-officials, on agriculture, health, sanitation, adult education, and the like. Itinerant players and singing parties are occasionally pressed into service to contribute to the entertainment of the rural folk; and amateur dramatic club tries to portray village life and its problems on the stage.

A Community Welfare Agent.—Not less important for

India is a 'Village Guide', similar to the Negro Demonstration Agent, described earlier. "A good guide will have a book for every village, with a page for every family. He will fill in details from time to time, so that he will know which children are due for inoculation, how many are still kept away from school, what improved implements each man has, whether he sows good seed or bad, whether he keeps good cattle or bad, whether he is a member of a bank or not, and every single detail that is required for the purpose of rural uplift." With this information at hand, he outlines his programme and procedure. These agents have to be men with insight and enthusiasm, filled with the spirit of service. As was indicated in the case of the Negro county agent, he has to be acquainted with improved agriculture, rural economics and rural sanitation. Such a community welfare agent should know not only how to inspire people to improve their own conditions but also to secure the co-operation of the different forces and agencies at work in the area.

Demonstration Work.—Demonstration work may well include, as it does at the Central Farm School at Katpadi, crop rotation, seed selection, better tilling, proper manuring, controlling insects, pests and diseases, and utilizing dairy and poultry products. Fairs, contests and exhibitions have been found to be useful incentives. Short lecture courses and farmers' institutes providing intensive coaching, are bound to bear fruit in time. Agriculture has to be made attractive and profitable by all conceivable means, if it is not to see worse days. Nor can the claims of rural life be forgotten. Hope, health and happiness need to be brought into the Indian village. To this end, games should be taught, and wholesome recreation provided for the eager village folk, young and old; training in leisure-time and subsidiary occupations should be provided; health campaigns should be conducted from time to time, and practical instruction given in hygiene, sanitation, control of epidemics, etc. In view of the fact that co-ordinated effort and dissipation of resources

have been responsible for much waste and inefficiency, it may well be the welfare agent's function to unify all efforts aiming at rural improvement. In the face of the appalling needs of rural India, and the certainty of ultimate large returns, it ought not be difficult to secure co-operation from all sources, official and non-official, private and public alike.

Work amongst Women and Girls.—That conditions both inside and outside the home in India stand in urgent need of improvement is more or less obvious, even to the casual observer. But the nature of the defects, and the tragic seriousness of neglect must be brought home, before concern and enthusiasm can become transformed into organized and concerted action. If we calculate the consequences of illness, suffering and premature death, in terms of rupees, annas and pies,[1] even the most unmathematical of individuals, societies and governments are bound to see that it is worth while to invest large sums of money on rural betterment. In any scheme of rural uplift, adequate provision should be made for the employment of qualified women for work amongst the women and girls. This type of work may well be attempted in certain rural reconstruction centres, through women who have had the necessary training. Given adequate training and other facilities, it ought not to be impossible to secure the services of enthusiastic and self-sacrificing women, any more than it has been to find lady doctors and supervisors of child-welfare and maternity centres. Starting with hygiene and sanitation in the home, and beauty and cleanliness in the yard or compound, their effort should spread to the street, neighbourhood,

[1] The economic loss which India is sustaining every year by death and sickness resulting from *preventable* causes is estimated to be 172½ crores. This calculation is based on the earning capacity of an Indian (Rs. 100 per year per head) and not on the cost of an Indian life (Rs. 200). See article on "The Money Value of Public Health," by Dr. J. T. Cornelius, M.D., D.P.H., of the Provincial Hygiene Institute, Lucknow, in *The Hindustan Times* of Aug. 6, 1931.

community, and so on. Demonstration workers in America proceed on the assumption that if persons are first encouraged to take an interest in the outward appearance of their house, they are very likely, sooner or later, to attend to the serious needs inside. Subsidiary occupations and cottage industries could be taught to the women and girls, so that they might both beautify their homes and add to their financial resources. The women welfare agents may well draw the attention of the rural housewife to the desirability of a well-balanced diet, and instruct women and girls in first-aid, care of the sick, and up-bringing of children. Baby Shows and Health Weeks help to draw attention to what has to be done ; but it will not do to rest content with these annual performances. In this connection it may be desirable to recall the discovery made by Penn School, that the babies needing attention and the mothers lacking enthusiasm were the very ones who did *not* appear at the Baby Shows. "They that are whole need not a physician." While offering prizes to the few splendid specimens brought to these shows, effort should also be directed to putting hope and confidence in the many homes which are not represented there. Throughout the year and every year, all-round attacks on these problems need to be conducted in the towns and villages of India. It is not inconceivable that some of the methods in home demonstration and health work employed by the Negro women may be practicable and effective even in this country. But is there not something here which college and high school girls could do, in an organized fashion, in their own towns and villages, or in other places during their usually wasted vacations ? And may not the problem of under- or un-employment of many married as well as unmarried educated ladies, be thus at least partially solved, and invaluable service rendered at the same time to their less fortunate sisters ? Indifference is unthinkable when it is realized that neglect of the health and education of the so-called masses, sooner or later, tells on the general level of welfare and prosperity,

that cholera and small-pox are no respectors of persons, and that no place is safe for any one, until it is safe for all.

The Need for Junior Club Work.—It was noticed in the chapter on Negro Extension Work, that along with the attempt to reach, through agriculture and domestic science schools, larger and larger numbers of boys and girls, the programme was also made more attractive. Dr. Knapp realized that the attention of the young people should be fixed on agricultural and rural improvement. They too should be enabled to become more efficient producers. Therefore, clubs were started for them : and to-day there are hundreds and hundreds of thousands of eager, wide-awake young club members. Besides, it has been demonstrated time and again that these progressive young farmers produce larger and better crops than their sceptical and conservative fathers. The lesson for India is plain. The only way to ensure interest in farm life is to begin with the young.

Procedure.—Before starting clubs for boys and girls, a sentiment favourable to their organization should be built up in the community, and wrong notions dispelled. Business methods should be adopted by all—in regard to constitution, election of office-bearers, etc. In selecting a project, care should be taken to see that it meets some community need, and also suits the age and interests of the members. A meeting-place should also be arranged. Thus an opportunity will be provided for the members to test and practise the most approved methods in agriculture and home science, under social conditions such as they will meet in their regular community life later on. Then it will not be long before a spirit of progressiveness and good citizenship is engendered in the boys and girls of our villages.

Scouting in the Villages.—The Boy Scout idea and organization also can be adapted to fit into a scheme of rural reconstruction. In fact, the outstanding feature of such work in Rabindranath Tagore's Rural Reconstruction Centre at Sriniketan, Bengal, is that it is a 'scout *cum* project' programme. Troops of scouts should be started in all villages, and they should be

trained (as they are in Sriniketan) in first-aid, sanitation, disinfecting tanks, extinguishing fires, etc. One of the most serious drawbacks of rural life—lack of games and recreation—may also, in this way, find a ready solution. Those character traits which are so admired, and which are so necessary, in young people, such as initiative, resourcefulness, leadership, enthusiasm, co-operation, etc., are fostered and developed by it. Above all, it may be the means of spreading the 'scout spirit' in the villages of India.

The School Garden.—If, however, extension work is to be carried on amongst school boys and girls, probably the first type of activity to be undertaken would be in the school garden. The pupils enjoy raising vegetables, watching their growth, keeping account of their cost, yield, etc. Wherever this idea is intelligently adopted, it will free them from bookishness, and will give them a chance to come into joyous and creative contact with nature and mother earth.[1] It may also provide an outlet for their energies during school hours, and supply teachers with rich material for vitalizing class-room work. School gardening is likely to be considered a 'fad' by those who cannot see its relation to "education"; but modern psychologists are agreed that, as part of the course of studies, the school garden is indispensable to the rural school. It may further be so used as to be of invaluable assistance in the teaching of language, arithmetic, spelling, reading, botany, physiology, biology, etc. Besides, there is probably no surer way of inculcating a sense of the dignity of labour. School gardens may well be encouraged for this, if for no other reason. The size of the garden should depend on the number of children who are to work on it. The question of the desirability of individual plots, as opposed to class-gardens, and a common garden for the school, can best be settled by experimentation. Whenever possible, arrangements should be made for the care of the garden during the summer vacation.

[1] The value of such direct contact with Nature is perhaps nowhere more realized and fostered than in the Poet's School at Santiniketan, near Bolpur.

Home Gardens.—The home vegetable and flower garden is a natural evolution from the school garden, and meets the difficulties of pupils living far from school. The value of such a movement as this for the improvement of the appearance of a village cannot be over-estimated.

A Suitable Instructor.—All this will need a teacher who can not only instruct the boys at the school and on the school farm, but also work with the boys and their fathers on their own farms, with a view to increasing production. If the rural teacher could manage the farm work as well as his school work, every village would have a fountain-source of inspiration and enlightenment. Where home projects and club work are managed by the teacher, it becomes possible to give the child, through the school, everything that he needs for his normal growth as a citizen. Until this is feasible, such work will have to be carried on outside the school, by agencies specially concerned with rural reconstruction.

Co-operative and Credit Societies.—As in America, so in India, the Co-operative Movement has been one of the best friends of the villager. Rural co-operative credit societies are formed when the landowners and some of the workers of the village agree to pool their permanent resources as a security on which to borrow money. This security is enhanced by the fact that the society is on an 'unlimited' basis. After the registrar has found the conditions satisfactory, and has registered the society, it can borrow at reasonable rates of interest from a central bank, and give loans to its members up to a fixed limit. Since all the members are jointly responsible for the liabilities of the society, they have to take care that it is well run, that money is wisely spent, and that all debts are promptly repaid. Each man is thus made his brother's keeper! The society usually does business only within the village or hamlet in which every man knows all his

fellows. A man wanting to borrow a sum must justify the use he would make of it, and adhere to his purpose.

It is calculated that in India eleven-twelfths of the members are agriculturists, and that annually these men are saving over two million rupees by borrowing from their societies, instead of from the *sowcar*. Non-members are also profiting by the existence of these societies, because the rate of interest for the whole area is brought down. Indebtedness, litigation and extravagance are diminishing; much land is being redeemed; drinking is decreasing; education and citizenship are being fostered, and rural life is being revolutionized imperceptibly by the promotion of thrift, co-operativeness and a sense of responsibility. Originally, the co-operative movement was introduced with the idea of providing capital for agriculture at reasonable rates of interest; but it soon became clear that instruction in the wise use of capital and the discouragement of imprudent spending were greatly needed. Non-credit co-operative societies also have proved of great value. The joint sale of produce, the spread of village industries, the co-operative buying of seed, equipment, etc., the promotion of education, and the much-needed consolidation of widely scattered holdings, have been some of the noteworthy results so far secured. Further, organizations of tenants, agricultural labourers and others, to protect their own interests, have been greatly strengthened. In some places these societies even investigate rural problems and open schools and dispensaries. Well-managed co-operative societies help to secure a fair price to the cultivator for his grain, and to leave the villager something beyond the bare margin of existence. It is this spirit of co-operation in progressive ventures that needs to be still more encouraged in rural India.

The Organization of Extension Work.—No extensive programme of rural uplift is conceivable without proper organization and adequate finances. Whether the plan in general use in America is adopted, or whether

adaptations are made to suit the peculiar conditions of each province, district, and community, the chief thing to bear in mind is that a comprehensive campaign is absolutely indispensable, if the many and varied problems of India's villages are at all to be solved. This is the moral clearly proclaimed by American rural experience. No partial or half-hearted measures will do. All the different phases of rural life must be drawn in, and men, women and children must all be raised and emancipated together. A community cannot be half-free and half-slave.

Finance.—In this connection, it may be instructive to recall how the cost of the extensive programme of rural uplift is met in America. Of the Rs. 7,00,00,000 spent last year on extension work, about 95% was obtained from taxes. It is believed there that it is legitimate to use the taxes of the nation—public funds collected by the county, state and nation—to improve rural and agricultural America. There is a definite conviction further, that this method "pays its own way", in poor communities as well as rich, because it produces more than it costs. Nor is there any hesitation to spend time and money on experiments; for it is felt that only thus is it possible to find out the ways to proceed and the ways not to proceed.

Such a generous—though really, no more than reasonable—treatment of the claims of rural improvement is needed in India and other rural countries, if they are once again to come into their own. If the people who produce are starved, kept ignorant, and enfeebled by sickness, how can the country prosper? For this reason, extension work is deserving of unstinting and enthusiastic national support. It may be introduced and carried on as a public institution, as in America and in a province or two in India; or, as it has been more generally in India, controlled and financed by progressive missionary societies, Christian and non-Christian, the Rural Department of the Y.M.C.A., and other philanthropic private bodies. It may not be a hazardous prophecy to say that after

the success of this method has been demonstrated for a while, it will also receive official benediction, and be conducted under state auspices. Until then, and for some time after, effective encouragement will have to come from individuals and private agencies who have the welfare of the farmer and his family on their conscience.

We may note in conclusion that what is wanted most of all is a recognition of the fact that none of our farmers attend any agricultural school or college ; that a very large majority of them do not read bulletins and circulars, and do not follow them when read ; that only a minority of them attend institutes, fairs or conferences ; that a large number of them, even if willing, do not know how to follow instructions at a distance ; that it is an exceedingly difficult task to persuade a man that his way of doing a thing is wrong; that even if convinced, he is usually helpless to change without the personal and immediate help of his instructor ; that often he will prefer keeping a costly silence to betraying his ignorance. It was the recognition of these facts that led a few men some years ago, as described earlier, to launch in a large way the plan known as Co-operative Demonstration Work, for teaching adults and boys and girls how to farm satisfactorily, and how to manage their farms, their homes, and their gardens to their own greater advantage. It is the recognition in India of these very facts that will have to shape a programme of reconstruction suited to the needs and genius of the Indian villager, and find for it the necessary financial and moral support.

There is a period in the progress of a nation when a system of education for illiterates needs to be devised, and when great use has to be made of the oral method of instruction. The masses of India may catch their first enthusiasm for education from a temporary expedient which does not emphasize literacy.

CONCLUSION.

The Primary Needs.—It does no good merely to know how conditions are in India. It is vain simply to be aware of what is being done in other lands. Even learning of successful endeavour in one's own country in itself confers no merit. What does matter is the intelligent resolve to go and do likewise. The problem then is : What to do, in order to make the schools in India adapted to their community and environment ?

A Greater Realization of Rural Claims.—First of all, what is required is a realization of the gravity of the situation. Since India is an agricultural country, and over 90% of her 350 millions live away from the cities, what concerns them concerns all. Their well-being should be the care of the more sophisticated minority. If they are not to be a liability, they cannot any longer be neglected. Indians should rouse themselves to see that justice is done to their fellow human-beings, who, being less clamorous, are treated at the opportunity-counter as of no account. The masses of the villages of India may be inarticulate, but they are not necessarily insensible. All things do not seem to come to them that wait. However, there are now welcome signs of a quickening of conscience in those who have a share in shaping the education of the country. But there has to be a more general realization of the fact that the progress and perpetuity, as well as the happiness and prosperity of a nation, depend on an intelligent and contented citizenry.

A More Adequate Grasp of the Problem.—Not all those who are connected with the administration of public instruction have yet sufficiently grasped the problem of rural education. Many of them indeed seem still to be unaware that there is such a thing as a 'problem' in connection with the instruction of village children. This may be a hard saying ; but mental lethargy is

inexcusable when playing with such great stakes. Further, that the school should be related to the normal life of the child and the community, and that the child should be the centre of attention in education,—these have yet to be accepted as basic principles for the creation of any system of effective education.

More Progressive Schools.—Further, it is very necessary that there should be many more convincing proofs of the efficacy of these new ideas. Desirable types of schools should be multiplied, if general support is to be secured. If located in central and strategic points, they are likely to attract the attention they deserve. The evident success of such institutions will make increasingly possible the introduction of their distinguishing features into the ordinary schools of the land; just as the influence of Hampton and Tuskegee on the State school system of the United States is definitely recognizable in the present State provision for agriculture and home economics.

Frequent Sharing of Experiences.—It will not do only to have such schools. They should be treated as 'demonstrations' of a different and a more desirable type, and should be given adequate publicity. Educational journals, newspapers and pamphlets may be utilized to spread the news. Some of these can be translated from one language into another, making the necessary changes. Deputations should be sent to see the school at work. Conferences of persons engaged in similar work may be held at the demonstration school. Experts travelling throughout a language-area or province, making available to those in need the best knowledge and experience on the subject, will be rendering invaluable service. Such a commerce in ideas and experiences will prevent useless endeavour, costly failure, and disheartening disappointments. The awareness that something has been achieved under similar handicaps is an incentive and an encouragement not to be lightly treated. Much light is unintentionally, but most unfortunately, hidden under local and provincial bushels all over this big country.

The Encouragement of Experimentation.—But how can demonstration schools multiply unless experimentation is officially encouraged? While gratifying evidence is usually available of progressiveness in high places, it is not infrequently reported that inspectors and others are unwilling to encourage any departure from what has been traditional. In certain notable instances, however, some of them have been won over at least to suspend judgment, and to give the enterprise a fair trial. Such cases have succeeded in making a few converts. Educational authorities need to see the value of initiating changes and trying new methods. Grave are the dangers of regimentation. Only a thoroughly flexible and progressive programme will save the situation. Otherwise, as it was in the beginning, is now, and ever shall be,—misery without end!

Educational Research Necessary.—Another indispensable aid to experimentation is provision for a scientific study of education. This is demonstrated in the important contributions being made by the United States, where more than elsewhere, facilities exist for educational research. Teachers' colleges and normal schools are necessary for the training of teachers. But who is to decide what is to be taught, how, when, where, and in what quantities? Educational experts alone can pronounce an opinion on such matters, and even they, only after observation and experimentation. No surgeon will allow an engineer to operate on his patient. No architect would ever think of displacing an accountant. Then, is the Department of Public Instruction alone so inconsequential, and its portals so wide open as to be regarded as indiscriminatingly hospitable?

More Generous Private Aid.—Any increase of educational opportunity, any wide-spread improvement in educational procedure, is unthinkable without larger expenditure. Teachers are necessary, larger in number, and, even more than that, better in quality. Buildings and equipment worthy of an institution that is to set the standard for the community are essential. Intensive

supervision is a *sine qua non* to any real improvement. All these demand money, more money, and yet more money. Private philanthropy needs to be directed into educational channels. The tremendous educational opportunities now available in America are partly to be explained by the fabulous endowments and the generous subscriptions from private individuals. But there must be faith in the value of education, before it becomes reasonable to expect private support. Therefore, with the devising of a system of education more in keeping with the needs of the people, it is not inconceivable that in India also there will be readier response and greater enthusiasm.

More Adequate State Aid.—Nevertheless, under existing economic conditions, universal popular education is impossible, unless it is recognized, as it is in some of the civilized countries, as the first charge on State revenues. Any attempt to provide for national education mainly by private agencies and private funds is bound to prove inadequate for the need, and therefore futile. A national system of education, according to most Indian leaders, must be provided for, enforced, financed and controlled by the nation; and in performing that function, the nation must be represented by the State.

The Present False Economy.—The cost of undertaking to improve the schools would seem, *prima facie*, a burden almost too heavy to bear. But what are the facts? The costliest scheme is the one which does not reach all the children, and which therefore spells disaster. As Bishop Whitehead aptly points out, "It is not unfair to say that more than half the money now spent on village education is simply thrown away. Forty per cent throughout India lapse into illiteracy, and for the villagers alone, sixty per cent is well within the mark." A system which only reaches one in five, —and that ineffectively—is eighty per cent deficient. The cost is not in the money but in the neglect. The purpose of education is not to save money but to save citizens. Making citizens, however much it costs,

is making both money and citizens. Wise economy is not in money not-spent, but in money well-spent. With the intensive improvement of the community school and a comprehensive reconstruction of village life, the gain through the reduction of indebtedness, and the clearing of loans obtained at 75 per cent interest, will definitely improve the farmer's financial condition. Better conditions of health and better methods of agriculture will ultimately benefit India's resources. On closer thought, therefore, the financial difficulty is really not as great as it appears.

The Task is not Impossible.—In conclusion, it may be well to remember that there are few things on the human plane which are absolutely fool-proof. The best methods will not succeed unless they are worked with both intelligence and enthusiasm. The task in India of transforming the villager and re-making the village may well seem super-human. But who is to decide between the possible and the impossible? If George Washington had been told that some day locomotives would carry passengers from the Atlantic to the Pacific at the rate of sixty miles an hour, he would have exclaimed "It can't be done!" If Watts had been told that one day engines would be operated by a gas then unknown, and sleeping in the bowels of the earth, merely by the application of a spark, he would have replied, "Absurd!" If some one had told Cyrus, who laid the first Atlantic cable, that some day men would speak across oceans and continents, without the aid even of a wire, he would have declared, "Impossible!" It would seem then that there is a solution for every problem, however difficult, if people only know enough about the situation, will profit by the experience of others, and will dedicate themselves in wholehearted and intelligent service to ushering in that better day. In these days of miracles, unbounded faith and infinite hope alone can stand unashamed. But more needed than faith and hope is love—love for the unlovely, the lowly and the lost.

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